

DEVELOPMENT OF GUJARĀTĪ LITERATURE :

A. D. 1907 – 1938

[Being Reviews of Books, by Diwān Bahādur

K. M. JHAVERI, M. A., LL. B., J. P.]

Reprinted

with an Introduction and Indexes

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PREFACE

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The idea of reprinting the “Reviews and Notices of Gujarāti Books” contribute to the columns of *The Modern Review* in English, by Diwān Bahādur K. M. Jhaveri, since its inception in A. D. 1907 was prompted by two considerations :

Firstly, as it promises to give a fairly good idea of the literary output in Gujarāti during the “Thirties” (A. D. 1907–1938). As such, however, it does not claim to be exhaustive.

Secondly, as the collection bids fair to be a sort of a continuation of a similar—though connected performance—in Gujarāti by the late Barrister D. P. Derāsari, who took stock of Gujarāti publications during the “Sixties” (A. D. 1850–1910), and drew his own conclusions regarding the growth and evolution of Gujarāti literature in modern times.

Though the connected, yet the concise account of the next period (A. D. 1910–1934) given by the Diwān Bahādur as his Bombay University Thakkar Vasanji Lectures for A. D. 1934 under the title “The Present State of Gujarāti Literature” is already there, there is still, in the writer’s opinion, scope for a collection of the various Notices of Books which formed, as it were, the basis of his conclusions on the “Development of Gujarāti Literature”

as manifest in the illustrations spread over the various literary forms.

I have to record my feeling of gratitude to Diwān Bahādūr Jhaveri for the promptness with which he gave me permission to undertake such a task. I have been laid under an equally great obligation by Shriyuta Bābu Rāmānand Chatterjee, the Editor of *The Modern Review*, who acceded to my request to reprint the Reviews that had appeared in his Journal, for the purpose mentioned above.

But Bābu Rāmānand, has laid me under a deeper obligation by contributing a special Editorial Note in this connection to his Bengālī Monthly "*Prabāsi*"; and I must admit, that has heartened me in carrying the work through to its finish, whatever may be its worth as a publication for purposes of reference.

I cannot resist the temptation to reproduce this Note in its English rendering, as it fully sets forth the utility and the importance of the present work, as viewed by a well known literary man of a Province, other than our own.

" Love of Gujarāti Literature among the Gujarātis.

Uptil now *The Modern Review* has had 377 issues. In only a few of these numbers, there were no reviews for books written in Indian Languages. Excepting that, reviews of some Gujarāti books have appeared in all the issues for the last 32 years. On the whole, it may be said that *The Modern Review* has been giving Notices of Gujarāti books at least for the last 30 years.

The reviewer has all along been the retired High Court Judge of the Bombay High Court, Shrijut K. M. Jhaveri. His say on Gujarāti Literature is authori-

tative. His love for literature and his regularity are simply wonderful. The Editor and Assistant Editors of The *Modern Review* had never an occasion to say : " We have no reviews of Gujarāti books for this month in our stock. "

Gujarāti writers and publishers have so much regard for their literature that as soon as the book is out they send it on to Mr. Jhaveri for reviewing it in The *Modern Review*.

Recently we have received a letter to the effect that thirty-years' reviews of Mr. Jhaveri will be classified and published in a book-form by a Gujarāti *Literateur*. We have very gladly given him our permission.

This book will be like a history of Gujarāti Literature for the last 30 years. "

—Editorial Notes : *Prabāsi* for Jyestha 1345.
(Sen. Era.) 38th. Part : Vol. I No. 2. (June 1938).'

Even though no apology is necessary for writing about Gujarāti literature in English; yet a slow tendency to make Gujarāti publications known to other provinces of India through the *via media* of English is in evidence as early as the times of Narmadāshankar (Vide his English Introduction to his edition of Premānand's '*Das'ama Skandha*'), Nandashankar (Vide the Title-page of his novel, where he gives an alternative title as 'Karaṇa Ghelo or the Last of the Rajput Kings of Gujarāt) and even Govardhanrām, who contributed bi-lingual Prefaces to all the four volumes of his *magnum opus* "*Sarasvati Chandra*." Diwān Bahādur Jhaveri's continuation of this medium for expression of his literary views, keeping the interprovincial viewpoint in the forefront, needs therefore no explanation.

It is evident that the individual length of these Notices varies with the importance or otherwise of the subject-matter, or with their being pioneers in new fields of literature. Some of these are far too short; yet they are reprinted just with a view to preserve a record of Gujarāti publications during the period under review.

The responsibility about the classification scheme adopted in arranging the different Reviews under various forms and their sub-sections is entirely mine. It will be noticed that the Reviews are arranged in order of time and that separate chronological order is maintained even within a single literary form.

An attempt has been made to give a brief *Resume* of the Evolution of Literary Criticism as a form in Gujarāti literature, with a view to offer the reader proper perspective with which to see for himself and assign a niche worthy of Diwān Bahādur Jhaveri's quota in this field.

To facilitate the work of the reader, who may care to refer to this bulky volume of over 700 pages, two Indexes—one for the Title of Books, and the other for the Names of Authors—have been appended, which, I hope, will be found useful.

Chaitanyadhām
Pratāpganj
BARODA.
Kriśṇa Jayanti, Samvat
1997

M. R. MAJMUDAR

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A REVIEW OF LITERARY CRITICISM

IN

GUJARATI LITERATURE

I

The realm of literature is occupied by the activities of three distinct powers; the power to create, the power to enjoy and the power to criticise. The chief thing that distinguishes the power to criticise from the other two is the fact that it can be acquired. Criticism thus assumes the existence of literature : for the person who can neither create nor enjoy literature, all criticism must be entirely meaningless, that is to say, criticism assumes the fact that literature exists, and it then proceeds to enquire into the nature of that fact, to expound it, to assess its value, and in a word to think clearly about it.

The chief function of criticism is to enlighten and stimulate : a great critic makes us partakers of his higher sense of the meaning of literature, its utility and its importance. The critic sometimes gives us an entirely fresh point of view; often, too, renders particular assistance by translating into definite form impressions of our own, dimly recognised indeed, but still too vague to be of practical value. He is sometimes a path-finder, sometimes a friendly companion, indicating hitherto unperceived aspects of even the most familiar things we pass together by the way. Thus he teaches us to reread for ourselves with quickened intelligence and keener appreciation. He

helps us most by challenging our own judgments and also when he cuts across our preconceived opinions, gives us not instruction but provocation. However, we always gain by contact with him in insight and power.

The critic's work is that of an interpreter, an intermediary, or to indulge in a classical simile, that of a *dūti*, a confidant of two lovers—here the lovers being the author and the reader,—who brings about an ultimate meeting and understanding between them.

Explaining, unfolding, illuminating, the critic shows us what the book really is—its contents, its spirit, its art: and this done, he leaves it to justify and appraise itself. A critic's one aim is to know and help us to know the book in itself.

But a critic may write with an honest desire to understand his author, to interpret him, to do justice to him; or he may write with the too evident purpose of exhibiting his own learning and cleverness at his author's expense; may be sympathetic, temperate, and anxious chiefly to see what is good; or he may be carping, censorious and determined to hunt out faults and dwell on failings.

The duties of a reviewer in criticising the work of an author, whether new to literature or of established reputation, should, after all, be to convey to the public whether the book is worth reading, and if so, to what extent its authority, its style or theme is a reliable basis for consideration and study.

Rājaśekhara (10th century A. D.) in his *Kāvyamīmāṃsā* (Adh. IV) has classified critics or *Bhāvakas* into four groups

according to their respective functioning: Firstly are critics to whom nothing appeals from a literary composition and are known as *arocaki* : Secondly are those who admire even, writings which are as light (i. e., worthless) as a straw-called *satṛiṇābhyavahāri*; Thirdly are those who are malicious and fault-finding *-matsari* : and Lastly are those real critics who concentrate their gaze on the real worth of the composition *-tattvābhinives'i*.

Rājasekhar broadly makes another classification of a *vāgbhāvaka*, i. e., to say, a critic who seems to appreciate poetry and who expresses his appreciation; and a *hrdayabhāvaka* who appreciates at heart but does not give out. The real critic, however, he writes, while going through a composition discovers simultaneously the existence of qualities that are to be praised, and the non-existence of the blemishes to be condemned.

Kanaīśāl Munshi (born A. D. 1887) enunciates seven types of perverted reviewers who err in discharge of their duties for several reasons : Firstly are those who look upon all compositions good, bad and indifferent-with selfsame scanty attention and deal them out in a stereotyped way - these are like simple children. Secondly comes the group of critics, who like the bard at the court or on the battle-field has vainglorious praise for everybody and everything : the Third batch consists of men, generally business-minded, whose criticisms are governed by considerations of personal profit and loss of howsoever a trifling nature; the Fourth are the advertising critics, whose sole business it is to depreciate every stuff that is not liked by them; the Fifth are those pretenders like the eldersmen in villages, who in the name of

their established wisdom and experience pass judgments on compositions by declaring them good or otherwise, and are keen on seeing that their verdicts are accepted as universal truths; the Sixth group believes in throwing mud at everybody, and their writings are full of nothing but abuses; the last and the Seventh group is of those beautiful but poisoned damsels, who under the pretext of holding out high ideals of religion, ethics and truth stand out to stifle the undefiled joy that flows out of a fine composition.

Behind this realistic classification of erring critics is discernible a kind of sneer, which nevertheless, gives a faithful idea of the outlawry of these free-lances in the field of literary criticism.

Poet Khabardār (born A. D. 1887) has referred to the same narrow group-feeling that prevails among contemporary critics in Gujarātī literature, with a rare sarcasm in his couplets styled "*Lakhā bhagat nā chhappā*", a few of which are published in *Mādhuri* for September 1940 wherein he has used the simple yet pointed diction of poet Akhābhagat (Samvat 1640-1710), a past master in the art of exposing all kinds of shams, both in religious as well as worldly life.

Khabardār complains : " Scholars are divided into different camps and editors who hold a very influential position, praise the compositions of their friends, and utterly run down those of others. But let them not forget that the privileged position of a daughter enjoyed by her at her father's house will soon be exchanged for the exacting and humiliating position of a daughter-in-law at her

husband's house.”*

It would be better to illustrate with two concrete examples of literary criticism in Gujarāṭi literature, the utter diversity in expression of opinion regarding the work of one and the same author by critics of established reputation.

A conflict between the views expressed by the new and old schools of criticism, is finely recorded in connection with the estimate of “*Kusuma mālā*”, a collection of poems by Narasimhārāo, published in A. D. 1887. While Navahrām noticed it merely as a collection of readable poems in rather a cultured style, meant to introduce Shelley and Wordsworth to Gujarāṭi readers, Sir Ramañbhāi, brought up in the traditions of English reviewers, warmly welcomed it by praising it and describing it as “a green Oasis in the dry, hot desert of Gujarāṭi poetry”. A third reviewer—Prof. Mañilāl Nabhubhāi, with a great leaning towards things Indian and Oriental, dubbed the same book of poems as “a collection of flowers, exotic and English, though bright-coloured yet scentless; hence, artificial and far removed from spontaneous and natural vein, and as such not fit to be enjoyed by the man in the street”.

Another queer illustration of a book-review about thirty years later, is now remembered more for the diverse criticism it excited from two powerful writers than for its real worth as a collection of prose-rhapsodies : I mean Prathu Śukla's “*Fulapāṇḍaḍī*” which appeared simultaneous-

* “સાક્ષરોના વાઢા કંઈ પઢ્યા । તંત્રીઓ વરવોઢે ચઢ્યા ॥
નિજ મિત્રોનાં કરે વચ્ચાણ । અન્ય વધાની ઢાળાઢાળ ॥
લચ્યા ઇ સમજી લેજો સહુ । ઘેર ઢીકરી ને પરઘેર વહુ ॥”

ly with a most laudatory "Introduction" from Kavi Nānālāl, who made it a peg upon which to hang several of his prejudices against contemporary writers, and another deprecatory "Preface" by Sir Ramaṇbhāi who denounced downright the unbridled and fanciful ejections of the Romantic school of writers headed by Nānālāl. These two Forewords show when juxta-posed which way the wind blew with regard to the dirty waters of the currents in Gujarāṭi literary criticism of those times.

One of the most curious and discouraging features of current newspaper and magazine criticism during the last thirty years in Gujarāt, at any rate, has been its general want of sense of proportion, sobriety and perspective. A new book of one-Act plays is published—a book perhaps with various admirable qualities and well deserving a word of cordial recognition. We turn to a notice of it in this or that journal, and we find the reviewer almost beside himself in a frenzy of wonder and excitement, declaring the publication to be epochmaking (शकवर्ती)*. The work is hailed as a masterpiece, its author pronounced instantaneously to be a consummate artist if we were to take the critic's language at anything like its literal meaning. A few years go by : the great book and its author disappear from sight or drop back into obscurity and the reviewer who seems to be incapable of learning from experience unblushingly breaks forth into another rhapsody over the arrival of another masterpiece from the pen of another genius of the first order !

* This has reference to the remark of the Editor of 'Kaumudi' Quarterly on Mr. Umavādi's book "Matsyagandhā and Gāṅgeya" published in A. D. 1925.

These vagaries of periodical criticism point, of course, to a general laxity in contemporary taste. The average reviewer is so little impressed by the responsibilities of his office, and so little solicitous of the true interests of literature that he does not pause to weigh his words or to consider the real significance of his opinions, while a public which reads current literature with the object of getting through as much as possible, as quickly as possible, and then forgetting it, naturally imposes on him no restraint.

At least the study of criticism can be no substitute for the study of the literature introduced or criticised. At worst, it may stand in the way of such study by inducing us to rest content with that superficial sort of knowledge about books and their authors, which is a very different thing from personal knowledge of the books and authors themselves.

But then it is far better to know something about a book or its author from the briefest sketch of it than to know nothing about it at all. Life is short, our margin of leisure generally limited, the special line of our individual interests often of necessity narrowly defined; and thus of the enormous mass of monthly and yearly publications, short notices of books become also really informative.

To many of us to read books, for example, noticed here in their entirety for ourselves is manifestly impossible, and we may thus be grateful to the intermediary in the form of these Reviews and Notices of Books by Dewān Bahādūr K. M. Jhaveri; and we may thus be grateful to such an intermediary who extracts the honey for us, and

sets it before us in an available form. Modest such service may be; but it is of inestimable value and we have every right to take advantage of it.

The whole mass of literature which is written about literature, whether the object be analysis, interpretation or valuation or all these combined can be expressed by the name " Literature of Criticism ". Poetry, drama, novel deal directly with life. Criticism deals with poetry, drama, novel, even with criticism itself. If creative literature be defined as an interpretation of life under the various forms of literary art, critical literature may be defined as an interpretation of that interpretation, and of the forms of art through which it is given. One is the principal form of it, the other is the adjective.

II

In order to be able properly to assess the value of the individual quota of writers to the evolution of literary criticism in Gujarāti, we will presently proceed with a chronological account of this form of secondary or supplementary literature.

Literary criticism, as we understand it now, though in Europe it is as old as the days of Aristotle who wrote his classic work on *Poetics*, and in India as old as the various works on *Alaṅkāras'āstra* in Sanskrit, is a comparatively modern feature in Gujarāti literature.

Sir Ramaṅbhāi had tried to trace the germs of literary criticism in Mediaeval Gujarāti poetry in his Essay on " Vivechana Sāhitya nā āṅkura " * wherein he refers to

* Proceedings of IV Gujarāti Sāhitya Parishada, Ahmedabad (A. D. 1920).

stray criticisms on verse indulged in by poets like Akho, Premānand, Śāmal and others.

But the proper vehicle of critical thought is prose; and accordingly the growth of modern criticism and the evolution of literary prose are almost concurrent.

Narmadāshankar (A. D. 1833-1886) the pioneer of many new movements in Gujarāṭī literature during the modern period, was an encyclopedist in miniature, and as such was the first to initiate the idea of literary criticism. His love for Mediaeval Gujarāṭī poets and his researches into their works (his critical edition of Premānand's *Dashamaskandha*, and his collection of Dayārām's songs, for example) lead him to express his opinion on their quality also. His life-sketches of Gujarāṭī poets in *Kavi charitra* were mainly meant to be a review of past achievements in order to assess the turn out of his times.

It is true, that he was not conscious of there being any canons of literary criticism for the critic to follow. He, however, tried to judge Premānand and Dayārām from their works, the times when they were written and the public for whom they were written. In the hot discussion, not without ill-feeling and bad-blood, set afoot by Narmadāshankar with Dalpatrām (A. D. 1820-1898) as to who excelled whom as between Premānand and Śāmal, an early growth of the form of literary criticism is discernible. Because it is such advocacy and argument on the part of critics that lead to the slow evolution of the art of criticism. Narmad tried his hand at various experiments in the realm of literature, and accordingly we are able to pick up only stray pieces of solid gold from his rather diffused literary mine.

It was, however, at the hands of Navalrām (A.D.1836-1888) that conscious criticisms and reviews of books came to be written; because he had formulated scientific canons to guide him in discharging his duties as the Editor of *Gujarāt S'ālāpatra*, a periodical meant to be the mouth-piece of primary teachers of Gujarāt. Here he had unrivalled opportunities to utilise the books sent to him for purposes of review, though even Narmada also reviewed some books in *Dāṇḍi*; but they were few.

The mode of reviewing as enunciated by Navalrām is seen in several of his notices of books, clearly pointing out the particular standards for judging books pertaining to the various forms of literature : to say it in other words, he made every book he criticised a basis to indicate lines of further progress. To review a book, he writes at one place, was to know and make others know the good points thereof, separating the wheat from the chaff. A critic ought first to comprehend the design of an author and then show and judge about its execution. Navalrām made a thoughtful coordination of the different views on literary criticism held by Narmadāshankar and Dalpatrām, with views formulated by him, and he discriminated between the various qualities of literary productions in Gujarāti.

Navalrām's critical essays are not like the diffused writings of Narmada, but are well-thought out views expressed in a scientific way. His criticism of the rising authors of his age was essentially creative, always encouraging, conscientious and enlightening and of definite assistance to them; for mature writers he tried to discover the author's purpose in

writing the book, then judge its worth and ultimately to criticise the technique in the light of that purpose, thus affording an evaluation of the performance from within the book itself.

Whatever otherwise we may think of Navalrām's criticism, we must at least acknowledge that its tone is admirable. Navalrām's reviews, which created a tradition of literary criticism in the language, were characterized by sobriety and judgment. Neither snobbery nor one-sidedness ever marred his criticism. A true critic, according to him, ought rather to seek excellences than imperfections and it was his principal duty to discover the concealed beauties of a writer, and communicate to the world such things as are worth their observation. The tone of Maṇilāl's, Narasimharāo's, Ramañbhāi's and Balyantrāi's criticism, on the other hand, is too frequently the reverse of admirable.

While Navalrām instinctively followed the accepted canons of criticism in his book-reviews, having had no opportunity to study them at College, his successors who had studied at the University had access to the best books in English and Sanskrit on the subject. In consequence their reviews were systematised and scientific.

They however, betrayed one drawback : their language was difficult and pedantic : and the principles laid down were generally above the head of the ordinary reader; consequently much of the better part of their work could not be followed by the masses, it being mainly limited to the few College-educated readers. Sometimes their reviews, replete with technical terms and high-flown language grew

to such a length that they merged into essays, and though good in themselves did not interest the ordinary reader, who generally happened not to be acquainted with the work reviewed.

Navalrām's reviews, on the other hand, became popular because he made no such assumption : he gave a short outline of the work under notice, and shaped his criticism in such a way as to induce the reader to take up the book and read it.

The high level of style and the scientific and critical method of reviewing adopted by the cultured graduates, somehow or other did not achieve popularity.

Both Narmad and Navalrām first took their inspiration and lessons for writing criticism from English literature, and then they took to the study of Sanskrit poetics. But with the dawning of the new age a reaction set in against all reform movements as is evidenced by the 'Dharmavichāra' (Reflections on Religion) of Narmad, and a love for things Indian and Oriental seized the minds of the cultured.

There is a clear effort visible on the part of Prof. Maṇīlāl Dwivedī (A. D. 1858-1898), who was the Editor of two monthlies '*Sudarsana*' and '*Priyamvadā*' - to divert the trend of literary criticism towards canons and standards of Sanskrit poetics. He gave a new turn to the Essay; he made it a learned discourse. His robust and vigorous out-look imparted a new tone to criticism. His prose was distinguished by stately rhetoric. His sonorous sentences were piled

up with great effect; and with a judicious use of Sanskrit words he carried the language to great heights of eloquence.

Mañilāl, a man with a sound grounding in Sanskrit, and an avowed leaning towards orthodoxy and ancient Indian culture, was a conservative in views social, religious and metaphysical, and in literature, too, was a keen advocate of the standards fixed by the Sanskrit *Ars Poetica*. The bulk of his literary criticism, comprises a series of articles on "Writers of Gujarāt," Essays on poetry and the reviews and notes which he contributed to the two monthlies started by him.

Mañilāl, had, like Navalrām, formulated certain rules for criticising the various forms of literature, poetry, drama, novel *et cetera*. He had also laid down that both a poet and a critic ought to have a close acquaintance with the science of poetry. A critic, according to Mañilāl, before he can review a work about its propriety or otherwise, should acquaint himself with the following four fundamental requisites (which are known in Alankāra Śāstra as *anubandha-chatus'taya*) viz., : the subject-matter, relation of the writing to the author or the subject-matter, the cause or motive for writing the book, and lastly the audience for whom it is intended. Mañilāl prefers the word 'Review' to 'Criticism' and tries to distinguish between Criticism i. e., Commentary or *Tīkā* in Sanskrit, wherein the critic is restricted or bound down to the subject-matter of the composition only, and the 'Review' where he has got ample scope to discuss its contents from every conceivable point of view. He also insisted that over and above discussing the four fundamentals regarding a literary

production, the critic should introduce the book to the reader as a whole, and from a comprehensive point of view.

These functions of a critic enunciated by Maṇilāl are sadly lacking in our current criticism, because they are prone to be very eloquent on seeing a novel feature in a book of howsoever a minor character; they have no patience to evaluate the intrinsic value of that novel feature. The critic should therefore always keep before him a high ideal of literary forms.

Maṇilāl's quota in the development of Gujarātī criticism was thus due to give it a scientific bias based on Sanskrit poetics. His criticisms collected in the *Sudars'ana gadyāvali* were never partial to any body on personal grounds; though, sometimes, they were prejudiced on account of certain preconceptions.

While Maṇilāl consecrated Gujarātī criticism with the purity of Sanskrit poetics, Sir Ramaṇbhāi Nūkanṭha (A. D. 1868-1928) at that very moment was allowing it to indulge freely on the lines of Western, mostly English criticism. In other words, it was his endeavour to bring the canons of Western criticism to bear upon the methods of reviewing in Gujarātī. He did not, however, ignore or reject the Eastern or Classical standards.

Ramaṇbhāi has discussed the connotation of the word 'Review' while reviewing 'Sarasvati-chandra' where he says: "The English word 'Review' predicates the aim to examine the good as well as the bad points in a literary production, and also to discuss the points of interest raised

by that work : Sanskrit ' *Tīkā* ' or commentary, on the other hand, aims to explain the author's intention and its meaning, and to expound the scope of the subject. "

The bulk of Ramanābhāi's criticism is collected in four volumes of ' *Kavitā and Sāhitya*. ' Ramanābhāi had the rare gift of analytical faculty innate in him, which he utilised in explaining the beauties either of a poem or its metre. His analytical style of reviewing, combined with a broad out-look and versatility of knowledge, stands by itself, though at times it errs on the side of lengthiness and has the appearance of a treatise, owing to profusion of quotations.

The controversy on literary topics in journals and books that was set afoot both by Manilāl and Ramanābhāi had a healthy effect on the growth and development of literary criticism in Gujarāṭi. Ramanābhāi tried to formulate in his essays a theory of artistic and literary beauty, which, however, had very little influence on the output of contemporary literature.

There are authors who have not followed regularly the work of literary criticism, but with whom, it has been one of their many activities. Govardhanrām's (A.D. 1855-1907) Essay on " Classical Poets of Gujarāt " partly incorporated later in his Presidential Address at the First Gujarāṭi Literary Conference, and his treatise on " Dayārām's Immortal Body in Literature," as also his work on " A scholar's life " are good literary Essays, showing his attitude towards literature which is more metaphysical and philosophical than literary. His prose style in these discourses is

far from popular and is, to say the least, cultured and high-flown.

Prof. Balvantrāi Thākore (born A. D. 1869) is the accredited exponent of poetry, which, according to him, should have an intellectual appeal to which the beauty of emotional treatment should be subordinated. His keenness in hitting upon a suitable form of expression in longer poems, resembling 'blank verse' in English poetry has given us thought-provoking criticism, wherein he insists that in order to make verses flowing and fit to take turns according to change in thought, the Classical metres should be stripped of the ending rhymes and the inevitable *caesura* or the pause.

He has established from various experiments that the *Prithvi* metre has the necessary capacity to undergo the operation of evolving a mode of blank verse in Gujarāti. The adoption of *Prithvi* in composing sonnets in Gujarāti has also been brought into vogue by him.

Thākore is the leader of the School of Poetry which can be named realistic or intellectual, as distinguished from the romantic and the emotional. He is a clever stylist in literature, holding very progressive views about diction in Poetry.

The concentrated and pointed style of writing preferred by Navalrām, as opposed to the diffused and inverted style both in prose and verse, is held out as a model by Prof. Thākore, who has specially extended this connotation of the style of poetry, which he says, should possess connectedness

and unsingability, so as to add to the depth of thought in modern verse.

His several writings-his Essays on '*Lyric*' and on '*Sarasvati chandra*' illustrating various styles of criticism, deal not only with novel theories in literature but also treat of bold experiments in their support, while discussing and opining on the merits and demerits of extant literature. While engaged in this work of reviewing and criticising, he formulates new theories in literature. Firstly, he thinks in terms of canons and standards, and then surveying either the want or neglect on the part of writers to conform to them, he gets bold enough to make practical suggestions which can, according to him, be adopted with advantage. To speak, in a phrase, about his style, one can say that his various literary criticisms reflect the experimenting and the experiment-loving attitude of his mind.

Prof. Thākore's reviews are full, even overflowing; they do not err on the side of brevity; they betray signs of deep study and are never superficial. His criticisms are characterised by scholarship, ingenuity. He is an unflinching upholder of classic models with splendid attempts to his credit to emancipate poetry from rhyme, assonance and time-measure, both by way of writing poetry and Essays on literary criticism. Thākore's views on literary criticism may be summarised here before we pass on to another writer. The main function of criticism, according to him, is to see that the stream of literature remains undefiled. Criticism is the handmaid or the companion both of fine arts and of normative sciences.

Our modern literary criticism is being moulded not on

lines of Sanskrit poetics, but is developing after the canons of Western criticism. The noteworthy feature of this Western criticism is that under it a critic is free in his criticisms and reviews which assume the form of "Literary Essay". Such a form of literary essay once brought into vogue by Narmadāshankar is fast getting congenial to Gujarāṭi, and after Ramañbhāi, at the hands of Narasimharāo it has assumed quite a remarkable shape.

Accurate and precise in literary execution, Prof. Narasimharāo Divaṭiā (A. D. 1859-1937) used his learning, power of analysis and critical faculty to constitute himself the censor of the literary world. Prof. Narasimharāo's literary activities spreading over half a century during his long life, fostered literary criticism side by side with his poetry; and his literary output on Criticism in four volumes of "*Manomukura*"—"The Mirror of the Mind" and his Essays on the authorship of Premānand's dramas go to make up his essays in this direction. He had not done any reviewing work as popularly understood.

It was he who wrote that a poet and critic are twin brothers : both fly together in the realms of imagination and realism : but their functions differ. Both should possess the wings of genius and fancy. The task of one is that of synthesis, of the other, analysis. Otherwise the mental make up of both of them should be identical, in order that they can function well in their duties.

Narasimharāo was a strong advocate of the view that the subject-matter of poetry should be high and sublime, as opposed to the popular view which allows even simple

themes for the purpose. And this view he has illustrated through his poems and his criticisms.

Narasimharāo's method of criticism proceeds from a review of the external form of a literary production, leading ultimately to the inner meaning, the beauties or otherwise of the performance. But at times his criticism assumes the state of dissection carried on with the coldness of a scientist. He examines literature with bold yet the heartless and fearless method of a scientist; and has neither the liberality of Navalrām nor the sweetness of Ramañbhāi; and at times he is splitting hair on minor points, leaving aside the main issue. He was also very fond of quoting profusely from others as well as from his own compositions in support of his statements. · Narasimharāo's worshipping of too high a standard and the severity of literary standards imposed by him, have thus, often stifled the creative art of the critic in him, and in trying to be a competent judge, he has never shown any indulgence and often no courtesy to authors in his judgments.

It was, however, at the hands of Principal Ānaṁdśankar Dhruva (born A. D. 1869) that a happy co-ordination of both-the Western and the Eastern styles of criticism-was brought about. Ānandshankar himself a happy blend of Western and Eastern scholarship, and "the high priest of Sanskrit revival in its best form" as he is called, has given us reviews in the columns of *Vasanta*, a monthly, which have a scholarly bent. Sobriety and sedateness are reflected in his reviews, which are always temperate and brief. His criticisms are instructive, informative, couched in unoffending language, yet pointing out at the same time the defects of

the work under review.

Ānandshankar in neither only a critic nor even principally a critic : his is the *forte* of a thinker and a philosopher. Accordingly his criticism is not made in a purely literary manner, but his are literary reviews invariably combined with either a historical outlook or a philosophical colour.

His "notes" on current topics in the pages of *Vasanta* a monthly started by him, his criticisms embodied in his speeches and his reviews of books as an Editor, contain the most balanced exposition of its philosophy as applied to modern life, and constitute the volume of his quota in the field of literary criticism, now made available as "*Kāvya Tattva Vichāra*" (A. D. 1939) and "*Sāhitya Vichāra*" (A. D. 1941.)

His style condensed, pointed and marked for its brevity, at times assumes the form of a treatise based on a single central thought. He is never vehement nor over-enthusiastic in expressing his views. He is not a supporter of literature for its own sake; for he says : " It is not possible to separate the sweetness and the instruction which are inseparably mixed up in the speech of the loving wife : all art and literature should be designed on these lines, as suggested by Mammāṭa, the reputed author of Sanskrit poetics."

If one were to speak of Ānandshankar's criticism in a word, it can aptly be expressed by the word "well-balanced" or "equipoised." This characteristic of his reviews is more significant when we take into consideration the time of his literary activities, when his powerful contemporaries—all of them stout critics like Maṇilāl, Ramaṇbhāi, Narasimharāo, Balvantrāi and Nānālāl—had created and

fostered an atmosphere of hot controversy in the literary field.

On one hand there was Mañilāl, with his bold advocacy of the canons of Sanskrit poetics and philosophy : on the other hand was Ramañbhāi expounding and exhorting all to follow the standards of literary criticism obtainable from examples in Western literature. In different directions were camped Narasimharāo, Nānālāl and Balvantrāi, with their pointed and controversial statements attacking others or sometimes one another in turns. During this clouded atmosphere of literary criticism among the various parties wedded to certain notions, it was the discriminating and merit-finding tendency of Ānandshanker that kept him aloof, without deterring him from expressing candid truth couched in sweet language.

The inclusion of three dramas, modestly styled 'Ākhyānas' in the Prāchina Kāvya Mālā series, published A. D. 1890-95, raised a heated controversy over their genuineness and whereas Narasimharāo had raised his powerful voice challenging the authorship of Premānand on external as well as internal evidence, Haragovinddās Kāṇṭāwālā (A. D. 1844-1931), the sponsor of the series, their commentator Chhoṭālāl Bhaṭṭ and Kāṇṭāwālā's son Maṭubhāi remained loyal to their camp, trying to establish the issue in the affirmative.

It was at this stage that Maṭubhāi Kāṇṭāwālā (A. D. 1880-1933) came to indulge in literary criticism and wrote a series of articles to refute the points raised by Narasimharāo, under the assumed name of 'Jna' (જ્ઞ). But his chief work lay in the reviews published from month to month in

‘ *Sāhitya* ’ a monthly started by him in A. D. 1912.

The appreciation and the commentaries of authors and their works, subscribed to the series of 35 Volumes of Mediaeval Gujarāti poets (three of which are the disputed dramas ascribed to Premānand) styled “ *Prāchina Kāvya Mālā* ” by Chhoṭālāl N. Bhaṭṭ (A. D. 1850–1937) himself a good poet and author may be remembered at this place. This veteran scholar, bred up under the old traditions of Sanskrit poetics, has given us ‘ Prefaces ’ by way of general introduction to the poem, and a detailed commentary on the lines of Sanskrit annotators discussing the grammar, syntax, vocabulary, figures of speech and metre, interspersed with quotations from other poets to support the interpretation of a single verse or stanza.

This style of reviewing suffers from the want of a comprehensive view regarding the author’s work and his art. However Chhoṭālāl’s separate treatise on “ *Rasa Śāstra* ” the first of its kind in Gujarāti gives the canons of Sanskrit poetics in a very racy and easy style, with illustrations at times from Gujarāti literature.

Among editors of monthlies who individually carried on an uninterrupted occupation of reviewing month by month, Maṭubhai Kāṇṭawālā’s name is worthy of note. Having served his Journal *Sāhitya* for twenty-one years (A.D.1912–1933) he maintained a fairly good level of criticism, its prominent features being its out-spokenness and stout, bold advocacy for literature which could be enjoyed by the masses.

His ‘ Notices of Books ’ though usually short, used to be fully significant. He managed to say a great deal in a few

words and an avowed apostle of the masses as he was, his reviews had no bias behind them and they were full of frankness, and hence very popular as compared to those of others which were marred by heaviness of thought and diction, incidental to pedantry and scholarship.

Maṭubhāi's reviews were remarkable for their regularity; and the frankness and unbiassed attitude maintained throughout by him in reviewing a work either by a novice or a man of established reputation, gave a deserved popularity to his reviews. These reviews and editorial Notes lying buried in the pages of 'Sāhitya' deserve to be collected and printed to enable us to assess his real quota to the development of literary criticism in Gujarāṭi.

Maṭubhāi was also a staunch exponent of social ethics, worldly wisdom and purity of language which should be allowed to prevail in literature. He welcomed the use of *tadbhava*, *-sthālobdhava* or *talapada* and *deshi* words in preference to pure Sanskrit words, as he maintained that that tendency would bring composition more within the reach and comprehension of the masses or the men on the street, to the majority of whom the cultural influence of literature was desired to be conveyed.

R. B. Kamalāshankar Trivedi (A. D. 1857-1925), primarily a grammarian and a Sanskrit scholar had entered into several literary controversies with Narasimharāo on the question of the purity of language in the columns of "Gujarāt Shālāpatra", whose Editor he was for about a generation.

His criticisms on poetry and literature in general are collected in "*Kāvya-Sāhitya-Mimāṃsā*" (A. D. 1930), but his

book-reviews are not available in book-form. In his running commentary on Gujarāti authors—both dead and living—in his Presidential address at the Seventh Gujarāti Sāhitya Parishad, there seems to have been no definite effort made by him to add to our knowledge of scientific principles of literary criticism either Western or Eastern, such as would suggest the application of Sanskrit poetics to Gujarāti compositions.

Diwān Bahādur K. H. Dhruvā's (A. D. 1859-1937) quota to literary criticism was of a different type. He has not done reviewing work of books as such, but his Introductions to his translations of Sanskrit works, mostly dramas, and his critical edition of Bhālaṇ's '*Kādambarī*', and his Thakkar Vasanji Lectures on the "Critical Review of the evolution of Verse-making Prosody of vernacular metres through Apabhramśa and Prākṛit and Vedic metres" are monuments of literary acumen and profound and thorough-going scholarship, with regard to the technique of the art of dramaturgy, the composition of verse and the scientific study of old Gujarati literature. And it appears, he subscribed to the view that in the Gujarāti language which is a language derived from Sanskrit, standards of Sanskrit poetics would be more suitable for adoption in literary criticism. The second Volume of his '*Sāhitya ane Vivechana*' (A. D. 1941) published posthumously gives a good idea of his literary performance.

Barrister Dāhyābhāi Derāsari (A. D. 1857-1937), Diwān Bahādur K. M. Jhaveri (born A. D. 1868) and Himatlāl G. Anjārī (born A. D. 1877) may be referred to together at this stage in the development of literary criticism, as each of

them has contributed to the criticism of literature in the form of historical reviews.

Derāsari's "Literature during the 'Sixties (A. D. 1850-1910)" ('*Sāthi nu Sāhitya*' A. D. 1912) gives a fairly good picture of the times, reviewing the growth of new forms in literature that came into being under the various social, religious and educational influences working on the society of the times. His lecture on the "Reminiscences of Navalrām" and on the "Delineation of sentiments by Premānand" are good appreciative essays on the art of these writers.

Anjārī's short review of the growth and evolution of modern verse appended to his first representative collection of modern poetry under the title "*Kāvya-mādhurya*" designed on the lines of the "Golden Treasury of English verse," is specially noteworthy; because he showed by juxta-position the new tendencies that were slowly but surely coming into vogue. This was the first book to be reviewed in the columns of the "Modern Review" in A. D. 1907 by Mr. Jhaveri.

Anjārī's "Primer of Gujarāti Literature" ('*Sāhitya Praves'ikā*' (A. D. 1922) being not ambitious enough, rests satisfied with giving a bird's eye view of the Gujarāti literature for about 700 years, noticing briefly the main tendencies and characteristics of the authors and their works. His lecture on the "Makers of Modern Prose" is a good treatise on the subject.

Diwān Bahādur Jhaveri, like Arnold in English literature and Navalrām amongst the Gujarāti critics, is found to be for the most part, anxious to understand and interpret than to distribute praise and blame. That spirit of eclecticism,

which is one of the salient features of the criticism of the Diwān Bahādur, has combined to give his reviews a breadth of outlook and a catholicity of comprehension and sympathy.

K. M. Jhaveri's "Milestones in Gujarāṭi Literature" (A. D. 1914-2nd edition 1938) and "Further Milestones" (A.D. 1924) written primarily in English, since translated by him into Gujarāṭi, were undertaken with the avowed purpose of introducing readers, who did not know Gujarāṭi and knew English, to Gujarāṭi literature. His reviews of Gujarāṭi books in the *Modern Review*, contributed with the same frank and unassuming purpose, are now made available in book-form, constituting a valuable record of notices of books published during the 'thirties' (A.D. 1907-1938).

The Thakkar VasANJI University Lectures delivered by him in A. D. 1934 on "The Present State of Gujarāṭi Literature" purport to give a brief survey of the main tendencies in modern Gujarāṭi literature in a most general way. The treatment in these lectures, if wanting in amplification of the subject, is supplemented by these Notices of books on diverse subjects under various literary forms. One might as well say that the Lectures form the general enunciation of currents in modern Gujarāṭi literature, of which the Reviews are the particular illustrations. At any rate, the bulk of his Notices of Books, bids fair to form a necessary supplement to his University Lectures.

Jhaveri's Essay on the "Influence of Muslim Contact on the Culture of Gujarāṭi Society and Literature" (A.D. 1927) is also very illuminating and thought-provoking.

The Diwān Bahādūr's policy and method of reviews in the columns of the Modern Review since its inception in A.D. 1907 upto date (with a slight break of two years) to quote his own words, is like this:

"My method was to give a short outline or summary of the subject-matter of the publication and my opinion as to how the writer had acquitted himself. A few words of encouragement were given to young writers and wherever necessary, flagrant short-comings were broadly pointed out.* Elaborate criticism was not considered necessary in view of the object of the publication of the review, which was to make students of other vernaculars acquainted with the progress or otherwise of Gujarāti literature".†

His notices of books,—he can be proud of them,—have more than served their purpose.

Poets Mañishankar (Kānta) (A.D.1867-1923), Nānālāl (born A.D.1877) and Khabardār (born A.D.1882) are primarily and mainly poets: and their literary criticisms are mostly dissertations and appreciations of beauties which they were capable of discerning in literature. They have further tried to express and expound their points of view through such writings, regarding several controversies in the realm of literature and also their experiences as creative writers in their individual field.

Mañishankar's appreciation of new poetry in Gujarāti from Narmad to Nānālāl and his Introduction to his edition

* See, for example, his Reviews on pages: 21, 24, 29, 33, 109, 111, 174, 178, 182, 199, 204, 216, 226, 232, 265, 303, 353, 361, 462, 463, 472, 487, 511, 552, 577, 605, 625.

† "The Present State of Gujarāti, Literature" Bombay University Thakkar Vasanji Lectures (1934), p. 60-61.

of Kalāpi (another poet)'s poems show his sympathetic treatment of the poets and their art.

Nānālāl's writings on literary criticism are bulky as compared to others, and hence are of greater importance also. His literary Essays, mostly "Studies" or efforts at creative interpretation, and his elaborately prepared speeches are collected in "*Sāhitya Manthana*" (A. D. 1924). His homilies to several writers in "*Āpanā Sākshara ratno*" (A. D. 1934-35) and a tribute to his father Kavīśvara Dalpatrām, along with his thesis on the "Place of Sarasvatichandra among the best novels of the world"—constitute his principal quota to this section.

Nānālāl has nothing but praise for the work of Navalrām as a critic, who, he points out, was above prejudice and partiality, and was one who stood for fairness, uprightness and justice. He has also discussed in this connection the styles of literary criticism prevalent in Gujarāti literature.

Generally, Nānālāl very much likes to indulge in giving the historical background of the subject under criticism, which, though in its own way is very interesting and informative, at times grows into a mannerism marring the effect of the main theme by its length and diffusiveness. His digressions, his florid style flooded with similes and metaphors, throw his main criticisms into the background. His generally appreciative and broad outlook of literature seldom suffers from preconceived notions—first in reference to his theory of high-flown impassioned prose, which according to him is an approach to blank verse, and secondly his immense partiality for Dalpatrām—come in the way of his generally impartial reviews. The verbosity of his style obscures both his expression and thought.

Ardeshar Khabardār first figured in the field of literary criticism in connection with the views set forth by Nānālāl as to whether metre and rhyme are essential to poetry or not. Khabardār resorted to the method of making adverse criticism by ridicule i.e., by means of a parody. His “Prabhāta no Tapasvi ” is a mock-heroic piece calculated to bring into ridicule the novel theory of style and diction in poetry inaugurated by Nānālāl.

His Presidential address in the Literature Section at the Seventh Gujarāti Sāhitya Parishad, dwelling on the function and scope of literature was very well received.

His Thakkar Vasanji Lectures on the “ Form of Modern Gujarāti Poetry ”, only summarily reported in magazines, claim to give a fairly good idea about the lecturer's patient study of the subject, from the points of view of prosody and poetic art.

Raṇajitrām (A. D. 1882-1917), a man of versatile genius and the founder of several literary Societies exercised considerable influence on literature, though his literary output was limited. He wrote Essays, the most remarkable being his two Essays; one on the “Glimpses into the Society of Gujarāta as depicted in Śāmalbhāṭṭ's metrical romances” published in the *Buddhiprakāśha* and the other, taking stock of all the literary activities during the year A. D. 1908, styled “Isu nu Varas 1908”.

The provision of historical background in explaining literary phenomena noticed in Nānālāl, was furthered by Raṇajitrām by bringing social, political and literary tendencies to bear upon the elucidation of a literary

phenomenon without in any way minimising the value of the main discussion. His Essay on "Gujarāt ni Ekātā" analysed the national characteristics possessed by Gujarāt, and pointed out their line of development.

He made it a point to disillusion Gujarāti readers about blemishes in the much extolled verse of Narasimharāo and gave a warm reception to the then highly promising verse of Nānālāl. Raṇajitrām's Essay on "Folk-songs" (A.D. 1916) is the first of its kind on the subject.

The place of Kanaayālāl Munshi (born A. D. 1887) and Rāmanārāyaṇa Pāṭhak (born A. D. 1887) both almost contemporaries in the history of literary criticism—lies between scholarly-minded critics like Narasimharāo and Balyantrāi on one side and the new batch of rising critics on the other. Their criticisms have succeeded in attracting the attention both of the veterans and also of the younger generation.

Munshi is pre-eminently a creative artist and his criticisms are based on the specific ideals and imagination of an author.

Pāṭhak is more of a critic and a scholar than a creative artist. Accordingly his criticisms have acquired a grace and compactness consequent to the close study of poetics.

Munshi like every great writer has his own theory of life and literature. Munshi's writings on literary criticism have grown to a considerable size. His Speeches both at the Sāhitya Sansad and at the Sāhitya Parishad and his other writings collected into two volumes, voice his thoughts, ideals and conceptions on literature. His

‘Ketālāk Lekho’, (A.D. 1926) ‘Ādi Vachano’ (A.D. 1933) and ‘Thodānk Rasadarśano’ (A.D. 1933) form a valuable compendium of literary, historical and biographical studies. His addresses brilliantly articulate his revolt against the prevailing conventions in literature.

But his connected views regarding Gujarāti literature are made available by his work on “Gujarāt and Its Literature” (A.D. 1935) which is a chronological exposition in English of the evolution of Gujarāti literature based on a geographical background. Munshi seems to believe, as expressed by him at one place, that “literary criticism can only be subjective and creative, that is, it can only be a creative effort at interpreting beauty of art as it strikes the critic’s imagination.”

The remarkable point in almost every one of his writings is his reading of Gujarāti consciousness, which he has styled ‘*Asmitā*’ the self-reverence due to self-knowledge of the glories and the greatness of Gujarāt. His infinite love for Gujarāt has made him a powerful exponent of this individuality of Gujarāti culture as a whole, which should be kept as an ideal before our eyes for the renaissance of the past.

Rāmanārāyaṇa Pāṭhak, is first a critic and then a creative artist; and is thus the reverse of Munshi, both forming the complement of each other. Pāṭhak’s criticisms and literary Essays are collected in “*Kāvya ni Śakti*” (A. D. 1929) and in “*Sāhitya Vimarsa*” (A. D. 1939), which include among other things his lectures at the Sessions of the Sāhitya Parishad, and his reviews of books written as the Editor of *Prasthāna*.

His first Yearly Review of publications for A. D. 1929 was remarkable for enunciating a tradition of literary canons to

evaluate the various forms in literature. His lectures on "Modern Gujarāṭi Verse" deal with the evolution of external forms in poetry and the various experiments in prosody. His Thakkar Vasanti University Lectures on "Currents in Modern Gujarāṭi Poetry" attempt to trace the enlargement of the scope of the subject-matter or themes for poetry from time to time, realism giving way to idealism in the domain of poetry. He has examined poetry from the view point of sentiment and figures of speech also.

The real force of Pāṭhak's criticisms lies in his sound study of Sanskrit poetics and his investigations based on those lines. Like the late D. B. Keśavalāl Dhruva, he firmly believes that the most natural course for putting criticism on a scientific basis is to acquire a close acquaintance of the science of poetics, and of the methods of appreciating a composition. This standard may be corrected or improved upon by adopting canons prevailing in other literatures, whenever necessary. If our criticism be not allowed to take root on the indigenous foundation of Sanskrit poetics, it will merely echo the changing notions and theories of Western literature, and will never thrive on independent lines. Pāṭhak's views on the import of poetry are very ably expressed in his Essay on "*Kāvya ni S'akti*." His writings appeal to present day writers and wield considerable influence.

Kākā Kālekar (born A. D. 1886)'s prose style is flexible, direct, expressive of fine workmanship, and indulges in Sanskritic graces without effort or pedantry. He began writing in Gujarāṭi after A. D. 1920, and accordingly his influence on Gujarāṭi literature came to be felt later than that of

Munshi and Pāṭhak. His essays on literature and arts, and his " Introductions " to several books are based on his chief canon that literary art directly tends to moral or social good. His philosophy of life is reflected in the various articles published in the "*Jivana-bhārati*" (A. D. 1937). In other words, he is a critic not only of literature and books, but also of the phases of human life in general.

Ramanāl Desāi (born A. D. 1894)'s excursions in the field of literary criticism are collected in two volumes styled "*Jivana ane Sāhitya*" dealing with essays both sociological and literary; and they appear to be a continuation of the style of Nānālāl's literary essays; especially facts culled from history and observations obtained from real life make them pleasant reading indeed.

The raising of the status of Modern Indian Languages by the Bombay University, and the inauguration of Honours Courses in Gujarātī at the B. A., since A. D. 1935 has resulted in a tendency for a serious and scientific study of literature. This is discernible from the significant activity of authors, who hurried up collecting their scattered writings in order to give them a permanent-form.

It is after A. D. 1930 that their stray diffused papers on literary criticism are made available in book-form by writers like Prof. Vis'vanāth Bhaṭṭ,¹ Prof. Vijayarāi Vaidya,² Sjt. Munshi,³ Prof. Rāmanārāyaṇa Pāṭhak,⁴

(1) '*Sāhitya Samiks'ā* (1934) and '*Vivechana Mukura*' (1939)

(2) '*Sāhitya Manthana*' (1937) and '*Jui and Ketaki*' (1938).

(3) '*Thodāṅka Rasadarśano*' (1935) and '*Ādivachano*' (1935)

(4) '*Sāhitya Vimarśa*' (1939) and '*Kāvya ni S'akti*' (1939)

Prof. Viṣṇuprasād Trivedi,⁵ Prof. Navalrām Trivedi,⁶ Sjt. Rāmachandra Shukla,⁷ Sjt. Kākā Sāheb Kālelker,⁸ Sjt. Ramañālāl Desāi,⁹ Prof. Mohanlāl Dave,¹⁰ Sjt. Jhaverchand Meghāni,¹¹ Prof. Kes'avalāl Kāmdār,¹² Sjt. Baṭubhāi Umarwāḍiā,¹³ the late Mrs. Chaitanyabālā Majmudār¹⁴ and others.

It is not possible within the limited space at our disposal to offer individual comments on the style and method of criticism evinced by several writers during the current decade. So it is done in a collective manner with an apology.

It is also a noteworthy sign of the times that both the literary essays and criticisms of veteran writers, who started their career several decades earlier-like the late Sir Ramañabhāi,¹ the late Prof. Narasimharāo Divatiā,² the late Diwān Bahādur Prof. K. H. Dhruva,³ and Āchārya Dr. Ānanda-shanker Dhruva⁴ came to be collected and published during this decade (A. D. 1931-41) of scholastic activities at the hands of a conservative institution like the Gujarāt

(5) 'Vivechanā' (1939)

(6) 'Ketalāṅka Vivechano' (1936.)

(7) 'Gujārati Sāhitya nun Manana ane Vivechana' (1935)

(8) 'Jivana Bhārati' (1938)

(9) 'Jivana ane Sāhitya' Part I (1935) & Part II (1938)

(10) 'Kāvya kalā' (1937) and 'Sāhitya kalā' (1938)

(11) 'Loka Sāhitya' (1939)

(12) 'Svādhyāya Vol I, II (1939; '40)

(13) 'Kirtidā ne Kamal nā patro' (1940)

(14) 'Lalita kalā and other Literary Essays' (1937)

Vernacular Society of Ahmedabad.*

We may pause here for a while to recollect the reviewing work of some Editors of Journals, who fully availed themselves of the opportunities that came to them.

Ambālāl Jāni (born A. D. 1880) who started his literary career as the editor of “ *Samālochaka* ” has not done any regular review-work of new publications as such; but having had more or less specialised in the history of medieaval Gujarāti literature, has written solid criticisms on the life and times of Narasimha Mehtā, Bhīma, Akho, Premānand and S’āmalbhatṭa, which serve as a landmark for those particular periods in Gujarāti literature.

Hirālāl Pārekh (A.D. 1882-1938) associated with several literary Societies of Gujarāt for life, did valuable work by compiling biographical materials for his eight volumes of “ *Grantha and Granthakāra* ”—a Gujarāti Authors’ Whos’ Who—to which he generally appended a critical review of yearly publications, noting the main tendencies in contemporary literature. His Reviews appended to the volumes for A. D. 1929, 1930, 1931 and 1933 show catholicity of views, and are mainly creative and appreciative in spirit, It is noteworthy that he carried on his work simultaneously in a line with other yearly reviews. His ‘ Outline of the Making of Modern Gujarāt ’ in two volumes supplies a very informative survey of the various forces that reacted

*(1) ‘ Kāvītā ane Sāhitya ’ Vol, I to IV.

(2) ‘ Manomukura ’ Parts II, III, IV.

(3) ‘ Sāhitya ane Vivechana ’ Vol I, II.

(4) ‘ Sāhitya Vichāra ’ and ‘ Kāvya Vichāra

on the growth and evolution of modern Gujarāti Society and Literature. His critical essays and reviews published mainly in the "*Buddhiprakāś'a*" may well be made available in book-form.

Chunilāl Vardhamāna Shāh (born A. D. 1887)-another reviewer of considerable force in the columns of "*Prajā-bandhu*" Weekly under the assumed name of 'Sāhityapriya,' has indulged in several literary controversies with Narasimharāo, Nānālāl, Balyantarāi and Khabardār, and successfully ventilated the views of the majority of readers regarding the general taste for current literary topics. His literary "Notes" await collection and publication; but his Yearly Review for publications in A. D. 1930 and 1931—two momentous years in the political and social life of the Gujarātis—is a well balanced presentation, with an advocacy for classic standards in evaluation and criticism. His views on how far imagination can be brought to bear upon incidents and characters figuring on the canvas of history especially in planning a historical novel are really thought-provoking.

We can make but a passing reference to the literary activities, of Natvarlāl Desāi (born A. D. 1888) associated with the *Gujarāti* Weekly for more than a generation. His literary essays and criticisms limited to the interpretation of mediaeval poets and their poetry are illuminating and authoritative in themselves. But it is not possible to say the same thing about the functioning of the *Gujarāti* Weekly in general, in spite of their publishing special Divāli issues with literary materials, which has not been able to establish a standard of criticism of works both old and new for the general reader.

Jhaverchand Meghāṇī (born A. D. 1897) who wields a powerful pen in almost every field in literature has played also the *role* of a literary critic through the "Weekly Page" in the *Janmabhūmi* Daily, styled "*Kalam and Kitāb.*" It promised to be a very influential forerunner of a Journal exclusively meant for literary notes and comments. These columns forming the literary diary of the times, promise to be of considerable use when put in book-form, as the discussions are generally pointed to fixing the canons of general criticism

There are numerous other lesser critics who contribute to the many dailies, weeklies and monthlies : High-class monthlies like the '*Vasanta*,' '*Kaumudi*,' '*Prasthāna*,' and the recent appearance of '*Mānāsī*,' '*Urmī*,' '*Mādhuri*,' and others, exact a high literary standard from writers, yet nevertheless review the books rather pretentiously with varying quality. The stuff that is appearing periodically cannot be said to be free from bias.

The system of Yearly Book-Reviews of Gujarātī publications viewed as a whole, started by the Gujarāt Sāhitya Sabhā, Ahmedabad, since 1929, is designed on different lines. These volumes of '*Vārs'ika Samiks'ā*' afford a good understanding of the literary tendencies of the year under review as reflected through outstanding compositions, interpreted by an individual reviewer, who is replaced every year by another. However, this kind of work affords no comparison with the steady, regular and well-chalked out work of a veteran reviewer like Diwān Bahādur Jhaveri.

The thesis of Miss Hirā Mehtā P. A. on "Our Literature of

Criticism" (A. D.1939) takes a very informative and comprehensive review of this kind of literature in Gujarāṭi confined primarily to the historical account of the evolution of this form of literature. She has divided the subject into two divisions : (i) literature of pure criticism, and (ii) literature allied to or supplementary to criticism. The inquiry proceeds upto a certain period according to individual critics of accredited worth, and after that critics who are still in making or whose styles have not yet settled down to a fixed policy are mentioned in a group. The performance is a good model for similar spade-workers in the different fields of Gujarāṭi literature.

After having attempted to take stock of reviewing work done by illustrious individuals, we shall notice the literary canons and traditions that are wielding influence in the literary world.

For the last few years i.e., after A.D. 1930, only the most modern currents in criticism can be noticed as various styles and methods of criticism are developing through the various monthlies, in a form equally variegated. Some review literature through letter-writing (like Mr. Umarwāḍiās ' *Kīrtidā nā Kamal ne patro* ') others by way of yearly reviews. Some prefer to review in groups, books pertaining to a particular literary form (as in *Kaumudi* and *Mānasi*), whereas some criticism is made available through set lectures. This manysided growth of literary criticism is now leading to a future, which can not be said to be without any promise.

The vagaries of newspaper reviews and the various

factors combining to stifle the expression of an honest review regarding a publication make a "Quarterly for Reviews" in Gujarātī a still more urgent necessity. When all the conflicting views on publications are allowed to be ventilated in the columns of a common Journal, readers will feel themselves well-guided and well-advised as to their intrinsic value.

In order to raise literary criticism to the height of a responsible pursuit in literature, with the fullest knowledge of its far-reaching effects, reviewing should-to speak in Wordsworth's words-be 'like a phantom of delight' competent 'to warn, to comfort and command.'

The cry for starting a Quarterly exclusively devoted to the work of Review, was first raised by Navalrām as early as A. D. 1869 and reiterated several times after, because the columns of *Gujarāt S'ālāpatra* were quite inadequate for doing justice to publications.

As the Yearly Reviewer of Gujarātī publications for the year 1938-39 the writer of this Note had the privilege to point out, with all the emphasis at his command, the utility of inaugurating a Quarterly Journal of Review, under the present circumstances when the yearly output of publications is continuously growing, giving at an average more than one publication per day.

In conclusion we may say, "Gujarātī Criticism" to quote Diwān Bahādur Jhaveri's words, "has begun, though in a little way, to lead the way: but the pity is that criticism like literature, is becoming more of a personal art, and individuality of product is becoming now

the rule, and production by the pattern the exception. Literary criticism is tending to reflect in the main, a corresponding movement in English literature. The style of this foreign-born criticism has a pronounced tendency to be verbose preferring sound to sense, stooping to verbal tricks to cover lack of truth and beauty. Erudition is generally felt to be of a superficial kind. Higher literary traditions are in the process of being formed and a step towards the establishment of unbiassed publication of views regarding literary productions would go a long way to improve the *moral*e of reviewing in Gujarāti, on classical and indigenous lines. ”*

* “ The Present State of Gujarati Literature. ” p. 19.

POETRY

(Modern)

POETRY (Modern)



“KĀVYA MĀDHURYA” by Himatlāl Gaṇeś’aji Anjārīā, M. A.,
Bombay pp. 352. Price Re. 1-8-0 (1906)

This book is a collection of some of the best songs sung by the Gujarāti singers of the present day. It is an anthology of poems, modelled on Palgrave’s *Golden Treasury*, and resembles its last volume in so far as it contains the poems of modern writers.

It might be said that the idea of such a collection is not a new one, because even so far back as the early fifties, we find collections of the poems of the older Gujarāti poets like the *Kāvya Dohana*, made and published by the Educational Department; but a book where all that is best in the present poetical Literature of Gujarāt is brought together was a distinct desideratum, and we congratulate Mr. Anjārīā on the happy manner in which he has met the want.

The collection consists of 155 pieces of varying length, the fruit of about 50 poetical brains of varying capacities. It is prefaced by an Introduction in which the writer gives a short but very interesting sketch of the current tendency of the verse literature of Gujarāt, clearly marking where the parting of ways has begun from the older poets. It ends with several explanations and comments on the poems themselves.

Poetry (Modern)

The great value that we attach to the book is that it enables the reader at a glance to see what effect modern education has produced on Gujarāt. Whilst the older generation revelled in the imitations of Sanskrit and Hindi, Western culture has stamped on the present generation indelibly the mark of Shelley, Wordsworth and Tennyson, to a very great extent, though it has not made it forgetful of Sanskrit, and at times of Persian at the same time. Wordsworth's "*To the Cuckoo*" and Shelley's "*To the Skylark*" have proved the inspirers of companion poems in Gujarāti.

And we think, that if this book instead of being printed in Gujarāti type, had been printed in Devanāgarī, cultured readers throughout India would have at once recognised in several poems sentiments and ideas familiar to them as those of the great English masters, common to the Gujarāti and English pieces. We have seen similar poems in Bengālī breathing the same sentiments, and our Bengālī brethren would at least have noted the common element, and seen also how English education is leavening the whole mass in India in this matter, as in several others.

The collection unlike its prototype, includes the work of several living writers and has served to bring to light several others whose work though good, was still hidden in obscurity. The reproach that our Pārsi friends are trying to cut away their moorings and create a special language for themselves, or adopt English as their mother tongue, is in some degree, falsified by the fine collection which we see here, of the verses of several old and new hands, like Mr. Malabāri—of Social Reform fame—and

Mr. Khabardār, whose handling of the language is simply phenomenal for a Pārsi. The fact that the book has in a very short period run through the first edition speaks volumes for its popularity. In short, it shows as in a mirror, the epoch-making tendency of the present Gujarāti poetry.



“VIDHAVĀ”: a poem in three Sargas, by “Vasanta Vinodī,” Prajā Bandhu Printing works, Ahmedābād : pp. 31. Price 0-4-0. (1906)

Under the nom-de-plume of “Vasanta Vinodī” many little songs and poems appear in Gujarāti periodicals, now and then. In this poem the writer has attempted a longer flight on the miseries of Hindu widowhood, dividing it into three parts : Remembrance, Bereavement, and the final Resolution by the widow to devote her life to a purpose of public utility.

The incidents narrated are prosaic, and there is nothing very heroic in their poetic delineation or setting. The metre is at times marred by defects; but all the same there is the promise of something better to come, after the pen of the writer becomes matured.



“DHARMAGUPTA”: By Mrs. Harisukhgaauri Vāmanrām Kapilrām, pp. 261. Price Re. 1-0-0 (1907)

In Gujarāt and Kāthiāwād, the Nāgar Brāhmin community from historical times has stood at the top in every walk of life, social, political and literary. From the days of Mādhava, the Prime Minister of Karaṇa Vāghelā, when the sun of Hindu Sovereignty in Gujarāt set, by the successful invasion of Alā-ud-din Khilji, down to this

very day, successful ministership of Native States has been one of the *fortes* of the Nāgars. Similarly in literary matters from the days of Narasimha Mehtā down to the present times they have held the field.

It is only but natural that without intelligent mothers, such an intelligent progeny could not have come into existence and so we find Gujarāti literature dotted with the works of Nāgar Brāhmin ladies too. As is usual all over our country with the creations of the fair sex, their efforts have followed in the direction of religion.

The present generation has produced a small crop of educated ladies, we mean educated on modern lines, but there are other ladies in this community, who, without going to school or college, have responded admirably to the home-education received by them. Besides the author in question, we have in mind a group of seven ladies from Surat- and it might be said parenthetically that Surat always leads in such matters—who have only lately published a book on religious songs and prayers.

Mrs. Harisukhgaury has already distinguished herself in the field of literature and she has shewn in her previous book-*Sati Simantini* and various other contributions, that she wields a facile pen, and writes in an attractive style, without being told about it. It will be impossible for a reader to find out that he is perusing the work not of a cultured and college-educated male writer, but of a home-educated lady.

The book consists of various stories taken from the S'iva Purāṇa, and retold by the writer in prose

and verse. Like many Purāṇa stories, they lack logicality and reason. The story of a woman, for instance, who all her life took the greatest pleasure in annoying her husband, and hence being full of sins, while being conducted to hell by the myrmidons of Yama, being accidentally rescued from that punishment by the discovery of her having involuntarily fasted on an E'kādas'ī day, on account of a quarrel with her husband, or the story of a sinner lying under a tree, and of the accidental blowing of a *Bilvapatra* to his mouth, and being therefore saved by S'iva from the torments of hell, are not calculated to give one a good impression of the mental attitude or the breadth of views or extent of the logical horizon of the writer's mind.

She is aware of the weakness of her performance, and tries to explain it towards the end of her work, by saying that her object is to inculcate domestic morality and she has as being herself a follower of S'iva, resorted to the S'iva Purāṇa without meaning any offence to the Vais'nava and other creeds. She tries to combat the view that these stories are merely idle stories and so much fiction, by pleading that the modern works of S'ankarāchārya, Mrs. Annie Besant and others might equally be stamped by future generations as so much fiction, though really they are not so. But it must be said, that the pleading is poor and carries no conviction.

It might even be doubted whether there was room for such a book, which lacks a healthy and robust religious tone, such as can stand the test of logical reasoning.

But looking to the present condition of our society, we may not be wrong in inferring that numerous ladies and children will find the contents palatable and not be loth to while away a spare half-hour with it pleasantly.



“**LAGHU BHĀRATA**”: Part IV, Parvas VI to XI (in verse) by Gaṇapatiṛām Rājārām Bhatt; Nirmala Printing Press, Ahmedābād. pp. 505. Price Rs. 2-8-0 (1907)

This is the fourth part of a work begun nearly a decade ago. It has condensed in verse the story of the Mahābhārata, in a way in which no Gujarāṭi writer of present times has done or could do it. The tendency of modern Gujarāṭi verse has been running towards English classical poetry like that of Shelley and Tennyson and Wordsworth.

Three generations ago it was not so. It followed older writers like Premānanda and Giradhara and in this production we seem to hear the pleasant echo of those far-off times again. Indeed, while reading it, we feel wafted back to the age of those classical poets : we forget we are perusing the verse of a modern poet. The charm, the grace, the easy flow, and even the peculiar diction of the older generation is there, and what is most striking is that all this seems to be no imitation, but comes as naturally out of the Kavi as water from a spring.

The influence that the Mahābhārata exercises over our lives and our every day affairs, hardly needs recital. Every vernacular of the country has its Rāmāyaṇa and Mahābhārata, in prose and verse, and the words of the popular writers have been burnt deep into the hearts of the Indians.

Kavi Gaṇapatrām has written much, but we think that this work, on which he is spending the closing years of his life—devoted more to literature than anything else—is bound to exert an abiding influence on this class of the literature of Gujarāt. It is a book which deserves to be kept and read by every family. It is cheap enough at the price, and a *sine qua non* of a good library.



“S’RI KĀVYA VILĀSA”: Part, I, by Bhagavān S’ivas’ankar Bhatt, Assistant Master, Mission High School, Surat, pp. 74. Price Re. 0-5-5 (1906).

The author professes that this is an imitation of the late Kavi Narmadās’ankar’s poetic style and subject, specially the Ritu-Varṇana. As an imitation it is vain to expect in it the beauty of the original, but we say without hesitation that even as an imitation it is poor and bad. To suit his purpose, the author has coined several words even. Beyond the humdrum turn-out of the ordinary versifier to be found in every language, there is not much merit in this book.



“S’IVĀJI AND ZEB-UN-NISĀ” By Hargovinda Premeś’ankar Trivedi, pp. 156. Price Re. 1/- (1907)

The alleged love of Zeb-un-Nisā, the daughter of the proud Aurangzeb, for his most hated foe S’ivāji, is one of the most thrilling of traditional incidents, hardly bearing the close scrutiny of historical research. Marāṭhi and Bengālī literatures have perpetuated this love-episode, and it has now been the turn of Gujarātī to recount it in the form of a poem. To those who are acquainted with the various phases of the unfruitful devo-

tion of the Princess to the Lord of her heart, it tells nothing new; but to others it conveys the narrative in simple Gujarāṭi verse, relieved at times by commendable flights of imagination, and we are of opinion that after perusal of the work, the reader would not consider his time as lost.



“RĀYACHANDRA JAINA KĀVYAMĀLĀ GUCHCHAKA I”. by M. R. Mehtā. (1908).

The editor, a merchant-jeweller by profession, has in him a happy combination of deep and earnest love for letters with business instincts, and ever since he tried to prove by a public lecture that Rāvaṇa was a Jaina in creed, his name has been before the public. He has been unremitting in his efforts to bring to light and discuss to advantage all Jaina subjects, secular and religious and the monthly ‘*Sanātana Jaina*’ which he conducts single-handed bears ample proof of it.

His deceased brother S’rīmān Rāyachandra who died very young, had his many-sided achievements noticed by the *Indian Spectator* and the *Pioneer*, which called him a prodigy of intellect and memory. It is the love for this deceased brother which has diverted and diverted with profit, the energies of Mansukhlāl, into the field of literature.

Jaina literature till now has been almost ignored by Gujarāṭi scholars, no doubt, and they have given it but a back seat in their estimation. In the *Kāvya Dohana*, e. g., of Kavi Dalpatrām, you find only two or three Jaina poets noticed, and it is only very recently that scholars

of the calibre of the late Manilāl Nabhubhāi, Govardhanrām Tripāthī, and the eminent educationist Mr. Kes'avalāl Dhruva have found out the proper place of the handiwork of Jaina Sādhus in the history and creation and the continuity of the literature of this province. The strong prejudice against this community is crystallised in the Gujarātī proverb :—

Chānchad, Mānkad, Jū nē Jati,

Tē Māryānuṇ pāpa ja nathī.

“ There is no sin in killing a flea, a bug, a louse and a Jaina Sādhu ”.

The Brāhmīns had carried their spite against it still further by saying that if you encounter a mad elephant on the road and if you find a Jaina *Upās'raya* (temple) near, you had rather be killed by the beast than seek refuge in the temple. With this sentiment uppermost in people's minds, small wonder if they paid no attention to the good work done by this class of their compatriots.

But during the darker hours of the literature of Gujarāt, it has now been definitely shewn that the torch of learning and poetry was kept alive by Jaina Sādhus. Thanks to the activity due to philological studies and the agitation of several Jaina graduates the place of this literature has now been ensured both in the public and the University.

Mr. Mansukhlāl says he has found out a very treasure-house of Gujarātī Jaina literature—a part of the literary hoarded wealth of the community—far exceeding in volume anything published till now of the whole of the Gujarātī

Literature and is prepared to place the same at the disposal of the Gujarāṭi readers at a comparatively trifling cost and looking to the exceedingly low price of the volume under review, he bids fair to hold to his promise.

In an exhaustive and detailed Introduction which is the best part of this book, the author examines the claims of his co-religionist writers to have a niche in the Temple of Letters, and sets out ably the part played by them in the enrichment of the language. He has at present published the poetical works of three Yatis: Ānandaghanji, Nēma Vijayaji and Dharmamandirji, who all flourished between 1650-1700 A. D. They composed the Stavanāvali in the S'ilavatī Rāsa and Moha and Viveka; of the three perhaps the most important is the middle one which has now been recognised as a Text-book for Gujarāṭi Language and Literature of the M. A. Examination of the local University.

The various points of view, philological, biographical and historical, from which in his Introduction the author has commented on the poetry of Ānandaghana leave little to be desired. He has put his conclusions, some of them bold enough, in such a way and in the spirit of such an humble learner, that they disarm all opposition; though none the less they should not go unchallenged or uninvestigated at the hands of those who have made this branch of science their duty.

Side by side with works of earlier poets there is much to be learnt from these three poems and we **only** wish that to assist the lay reader to fully understand it, enjoy and if so minded, to assess the value of this volume

it had been annotated in various places, specially where the technique of the Jaina Religion is touched or enlarged upon by the poet, and where obscure or foreign words or terminations prevalent three centuries ago, have been used. This would have made it more popular.



(1) "VIDURA NO BHAVA" by Madhadākar Nāgar. (1907)

(2) "YAMUNĀ GUNĀDARS'A " „ „ (1908)

(3) "S'ILAR KĀVYA " „ „ (1909)

All the three pamphlets are written in verse. The use of English words like "lamp" and of mispronunciations like *s'ikkār* spoil, however, the good effect of the verses. Still they promise plentiful and praiseworthy work in future. The aim and the ideal of the writer being of a high order, we wish him success.



" LAGHU BHĀRATA " Part V. by G. R. Bhatt. (1909)

In 1907, we had an occasion to review a former Part, Part IV, of this admirable labour-of-love which the poet had set to himself. The Part under review represents the coping stone placed in the construction of the noble edifice which should stand as a monument to after-generations to show that even in the age of the New Gujarāṭi versification brought on by the study of Shelley and Tennyson it was still possible to have in our midst men who could write in the style of Premānanda and Sāmala.

The present Part begins with the S'ānti Parva and ends with the Svargārohaṇa Parva. The most difficult Parva to condense has been of course, the S'ānti Parva, inculcating as it does some of our most important politi-

cal, social and religious tenets. But it has been very well handled, and almost each line contains a *sūtra*.

The preface, also, is very instructive and enlightening and altogether we congratulate the author, who in his old age has been able to have the satisfaction of seeing his lifework crowned so well.



“S’RI ANUBHAI S’RI YĀNA-TATTVA VICHĀRA” by
M. N. Desai (1909)

This is a collection of verses on various religious topics written in the style of old poets. The subjects consist of Bhakti, Vairāgya, Jnāna, and several episodes from the Bhāgavata of Krishna Līlā. They are certainly inferior to the similar padas of Dāyarāma, Narasimha Mehtā and other well-known old poets.

The composer has caught merely the outward style of those old veterans, but lacks the real spirit that lay underneath. Still they are proof of the religious spirit which is still very much alive in our people and prompt them to indulge in these rhapsodies.



(1) “S’RI KRIS’NA” by K. C. Gandhi (1910)

(2) “ĀRYA PANCHĀMRIT” by K. C. Gandhi (1909)

The first is a poetical composition narrating the birth of Kris’na, and the second sets out in verse the virtue of self-introspection, self-realisation, mercy, &c.



“KĀVYA-KALIKĀ” by Ambuja and Bhramara (1910)

The words *Ambuja* and *Bhramara* represent the nom-de-plume of Messrs Ambālāl Māṇeklāl Mehtā and

Jayasukhalāl Purs'ottamrāi Joshipurā. It is a collection of short poetical pieces composed by them in what is called the modern style. As a whole, we think the compositions of the latter are inferior to those of the former both in expression and spirit and are further marred by Kathiāwādi provincialisms, which somehow or other appear out of place in verses modelled on those of Mr. Narsimharāo B. Divetiā.

In fact the whole collection seems to have been written on the basis of his verses and everywhere one comes across either faint echoes of his handiwork or something very near to it. We must, however, say that in some places we do find real flashes of the poet's genius, which relieves the otherwise flat monotony of the whole performance.



“SANGITA SAMGRAHA ” by N. K. Vais'nava (1910)

This is a collection of songs, intended for the instruction and dilectation of ladies, selected from modern writers and ought to prove of interest to the class for which it is intended.



“S'RI-HARI-SNEHA-SUDHĀ-SINDHU” by Ambās'ankar
Sāmal Shukla pp. 698, Price Rs. 5-8-0 (1911)

This substantial volume of nearly seven hundred pages is devoted to a description in verse of the several aspects in which Hari or Kris'ṇa is seen by Hindus. It is written in the style of the older Gujarāṭi poets, and is an index of the old spirit still surviving, although Shelley and Tennyson have come into vogue and thrown them

into complete shade. It is likely to find favour, still with a large number of readers.



“ RĀJA-RĀJENDRA NE' ” : A Poem by N. D. Kavi (1911)

This little oblong book is printed on fine art-paper and garnished with artistic pictures. As its name implies the poem is one of welcome to their Imperial Majesties on their visit to India.

The Illustrations and ideas are both in keeping with each other, in a word they are both fine. This dainty little work is fit in every way to be laid at the feet of Their Majesties. To be appreciated, it has to be seen and read, and we think every library, private and public, would be the richer by possessing a copy of this illustrated rhapsody.



“ SATI SANGITĀVALI ” by M. A. S'armā (1911)

The object with which the songs in this collection are written is to purify the present atmosphere of female education or rather non-education. The author says that such prurient erotic songs as of Dayārāma and Vallabha, so much in vogue amongst Gujarāti ladies are sure to tell on their morals and therefore it was necessary to provide them with something on the same lines, but in a purer, more decent form and eliminate therefrom all the love phraseology used in connection with Kris'ṇa and Rādhā.

Whether these excellent songs have ever told or would ever tell on the morals of our ladies is another question; so far the ladies have survived the sordid element in them and the personal note in the S'rngāra contained in the

verses has fallen flat on them. In singing them they only think of the Lord Divine and not the libertine.

The attempt made in the Preface to run down the ideals of Gujarāṭi Poetry should not pass without protest. As for the contents of the book we must say we are greatly pleased with them. They are well set, and when sung by the fine musical voice of the author, must furnish a treat. The instances given of the lives of ladies like Jodhabā, are of great use in making their heroic deeds known more widely.

There are some slips in the book, like 'S'iri' for 'S'irin', and 'Farasād' for 'Farhād', due to the secondhand knowledge of the writer, about this Persian couple; but they do not detract from the value of the compilation.



“HRIDAYA ZARĀNĀN OR OUTPOURINGS OF THE HEART,” by the late Mrs. Sumati, daughter of the Hon. Mr. Lallubhāi S'amaldās (1911).

Mrs. Sumati died about a year ago, when she was hardly out of her 'teens, a martyr to chronic illness. Connected on one side of her parentage with wealth and on the other with learning, she took full advantage of her position. Her mother belonged to the family of the late R. B. Bholānāth Sārābhāi, whose progeny with hardly any exception have been well-known in Gujarāt as the votaries of song and Sarasvatī, and it would not be called a mere assumption, if Sumati's literary tastes and ability be traced to her mother.

For a very short space of life—only two or three years—did her poetical inspiration find time to grow. The flower withered before the bud had time to open out all its petals to the sun. Her verses are not of a high order, but the promise that lay in them, never came to be fulfilled.

A strong devotee of Browning almost all her poems are Browningese. To some it might appear as if a factitious importance has been tried to be given to her work by means of the Introduction contributed to it by a very close relative of hers, Mr. Narasimharão Bholānāth Divetiā, a distinguished Gujarāti scholar and poet.

But really it is not so. A perusal of it would convince any one, that he has rated her work at its proper value and distributed praise and blame even-handedly. The sum total of his appreciation is : that she was a child of nature ; that much of her work is crude, not free from faults, but all the same full of promise. Had it pleased Him to spare her longer, she would have greatly surpassed herself.



“ LALITA NĀN KĀVYO,” by Kavi ‘ Lalita ’ (1912).

‘ Lalita ’ is the *nom-de-plume* of Mr. Janmas'ankar Mahāśankar Buch. For the last fifteen years, his songs have been made familiar to the reading public of the Province by means of monthlies; and from almost their very appearance, they have met with a hearty welcome.

They have now been collected in a small book with just a short Introduction by Mr. Nānālāl D. Kavi

setting out in a series of suggestions, rather than direct statements, the merits and the defects of the poems.

‘Lalita’ has got a style peculiar to himself. He handles his words, not in the manner of a fullgrown individual speaking to another full grown individual, but as a mother talking to a lisping child, to a child rocking in the cradle. He would not say ‘good’ but ‘goody goody’.

This gentleness, bordering at times almost on effeminacy, wedded to a stream of expression peculiar to Kāthiāwād from where the poet hails, is the outstanding feature or call it the charm of his poems, which are meant more to be sung than read. When you hear them recited by the writer himself accompanied by the ting-ting of the little cymbals he carries with him, you are reminded of the *Bhajanās* of Mirābāi and at times the furor of Narasimha Mehtā, the two great pioneers of *Bhajana* poetry in Gujarāt.

For ourselves we have great pleasure in stating that we like them and look forward to continued and better work from ‘Lalita’. The poems are very short. There is no room there for the full working out of an idea. They are mere flashes of lightning, but during the time a flash lasts, it illumines everything.



“KALLOLINĪ” By D. K. Botāḍakar (1912).

This is a collection of several poems written by Mr. Botāḍakar. They are very promising performances, many of them being full of pathos and feeling.

The poem '*As'rumati*', for instance, where the Ks'atriya father of As'ru, forbids her to love the Mahomedan prince Salim, and the consequent struggle in her heart between filial love and the passionate love for her lover, is well depicted by the writer.



“HAMIRJI GOHÈ'L” Edited by M. R. Bhatt (1913).

Prince Surasimbaji, the late Thakore Saheb of Lāthi, in Kāthiāwād, is more known to Gujarāti readers as a poet than a prince. He wrote under the *nom-de-plume* of 'Kalāpi', and his poems have now taken a fixed and a high rank in literature. The poem under review comes from his pen and is published by his friend and admirer, another poet of known qualifications writing under the assumed name of '*Kānta*'.

This work versifies a romantic incident in the chronicles of the Lāthi State. Hamirji Gohèl, a remote ancestor of 'Kalāpi', while starting on a campaign of resistance to Mahamūd Gazanavi, was captured by a band of Bhil robbers who before doing away with him, thought fit to take him to their chief for orders. The chief recognising him at once offered hospitality and his daughter's hand, while promising to accompany him with his Bhil corps in their campaign against their common foe, the destroyer of Somanātha.

At a previous stage love at first sight had sprung up between the couple, and although the bride and her father knew that Hamirji was to be engaged in a struggle where death was sure, they thought that a Bhil's

daughter, could have no better husband than a Rajput prince. Hamirji married her and was killed in the ensuing campaign but later, a son was born to the Bhil Rāṇi, and he continued his line.

Though the publisher considers that this is not one of the successful attempts of 'Kalāpi', still we venture to opine that containing as it does many passages in the happy and smooth style of 'Kalāpi', it was not proper on his part to note in his Foreword only those verses which he considered inferior, omitting to draw the attention of the reader to many others, which abound in force and beauty.

The poem very well illustrates the rough but hospitable life lived by the Bhils and the customs and manners which they have imitated from the Rajput rulers. The Interlogue introduced by the court-bard of '*Uttarā and Abhimanyu*' is a fine piece of reading and has given opportunity to the poet to indulge in his best. It is a short poem, but well worth perusal.



“SRI JNĀNA-VĀTIKĀ,” by Akhanda Saubhāgyavati Harisukhagauri Vāmaṇrāma : (1914).

Mrs. Harisukhagauri requires no introduction to those who are acquainted with Gujarāti literature. Her two Nātakas '*Satisimantini*' and '*Ris'ya'sringa*', have already established her reputation as a writer of religious subjects, in prose and poetry.

The present work is an attempt wholly in verse, to bring out those elements of morality and virtue which

are the main objects, with which the several Paurāṇic stories and incidents are narrated. Her verses are clothed in language, which is simple and popular, and we are sure that the work of this lady-writer would be appreciated wherever it is read, but especially by her sisters.



“SNE/HĀNKUR” :—By Chandras'ankar Narmadās'ankar Pandyā. Pp. 30 : Price Rs. 0-2-0 (1914).

In Mr. Pandyā's opinion the whole creation tends to love, and these little poems contained in the little booklet—offered as a New Year's gift to his friends—all revolve round some manifestation or other of love. They are certainly very readable poems, and mirror forth the sentimental and poetic side of the composer's nature.



“SEVIKĀ : PART I” by K. C. Gāndhi. (1915).

This is a long and continuous poem portraying with considerable feeling the position of the Hindu woman, downtrodden, miserable, never understood, and always uncared for. He calls her *Sevikā*, as in his opinion, she ever serves and is never served,



“GUJARĀTĪ GAZALESTĀN,” by J. D. Tripāthi. (1915).

A *Gazal* is an exotic in Gujarātī Literature. It began to be imitated only very recently and in spite of its foreign origin, its spirit has very well been absorbed by men like the late Prof. Maṇilāl, Mr. Derāsari, and the late Mr. Bālāsankar, who in their turn have found a host

of imitators, good, bad and indifferent, on account of the resemblance of Sūfism to Vedāntism.

Unless one has an intimate knowledge of the same in either Persian, Urdu or Arabic, it is difficult to prove to the core the principles of Sūfi philosophy, and very few Gujarātis possess that; hence their effusions which are named '*Gazals*' are here dubbed imitations.

Even with a superficial acquaintance with the phraseology of the Sūfi poet, one can string together words and sentiments depicting *Es'ka* (love), *Wasla* (union), *Hijra* (separation) etc. No very great effort is required for a juxtaposition of these words or to put them in the form of a metre in which a *Gazal* is often cast.

However, whatever the merits of the different compositions (and some are mere doggerel), here collected, *Gazalestān* has done a service in its complete and collected form. Those in search of it, will find here, near at hand, a fingerpost directing them to the new channel in which Gujarāṭi poetry has flowed.

In a highly exuberant and effusive Introduction Mr. Tripāthi has tried to explain what Sūfism is and means. The information is apparently taken from various non-Persian sources and is secondhand. Notes at the end add to the usefulness of the book.



“PRAMADĀ PRĀṆĀRPANA” :-by Māniklāl Mahādeo Vorā. Pp. 47. Price Re. 0-4-0 (1915):

The subject-matter of these verses is the miserable

life led by an ill-matched couple, and the longing of the wife for a cultured companion. The writer is an advocate of *Ātmalagna* as opposed to *Dēhalagna*. Some of the verses betray great feeling.



“RĀSA-MANDIRA” by Gokuldās D. Rāichurā, Pp. 78. Re. 0-8-0. (1915).

This book contains songs which the writer has intended to be sung by Gujarāti ladies as *Garbhās*. The subject-matter of the songs is necessarily moral. We however are a little sceptical about the capacity of those for whom they are written to understand the words and sentiments conveyed by them.



“PRASŪNĀNJALI”. by S. J. S’armā, (1915)

Effusions finding their way out in poetry: this is the only way in which this book can be introduced. The writer thinks that he has been able to turn out some good work and he certainly has been able to follow in the wake of those who poetise after Shelley or Tennyson.



“BĀLA-PRĀRTHANĀ”, Collected by K. V. Mehtā (1915).

As its name indicates this little book contains a collection of some of the very finest songs in Gujarāti, meant to be used as matutinals or morning prayers, and vespers or evening prayers.



“BĀLA-RĀMĀYANA”: by Prabhās’ankar Jayas’anker Pāthak, Pp. 128. Price Rs. 0-6-0, (1916)

As its name signifies, this book is meant for children. It is the Rāmāyaṇa versified. We think that it will prove of interest to those for whom it is written.



“LAGNA GĪTA ”: by K. H. S'eth. (1916)

These few wedding-songs are written with the view of inducing those ladies who live in the interior of Gujarāt and are still addicted to break out into unseemly song to give up their habit and come into line with their reformed sisters.



“HRIDAYA BAMSĪ ” : by Vallbhaji Bhāpaji Mehta. (1916

It is a collection of poems, on various topics, written with some feeling, and shewing acquaintance with the trend of modern poetic literature. The poems are couched in the vein of Mr. Narasimharāo Divetiā.



“RĀMĀYAṆA NO RASĀTMAKA SĀRA” by H. K. Bhatt. (1916)

As its name implies this book gives the substance of the Rāmāyaṇa in verse. As the writer of the introduction, Mr. C. N. Pandyā says, the book is of the ordinary type, and possesses both faults and good points.



“S'RĪ ANUKRAMAṆĪ RĀMĀYAṆA.” by M. K. Desāi (1916)

This summary of the Rāmāyaṇa in verse was written by Mr. Desāi in response to an advertisement published by the last Gujarātī Sāhitya Parīśad for condensing the

epic into a certain number of verses (1000). The writer's zeal has no doubt accomplished the task, but whether the book would live or not is problematical.



“HARI-YAS'A-GĪTA”:-Edited by Jayendralāl Bhagavānlāl.
Price, Rs. 1-8-0 (1916)

This is a collection of poems written by a lady, Gangā-svarūpa Jasabā, on such subjects as Jñāna, Bhakti, Vairāgya etc. They are published by her son, who has written an Introduction in which he defends the diversion of the energy of Indians towards such subjects as have furnished materials for his mother's work. The poems themselves are couched in the old orthodox style and bear testimony to the study and thoughtfulness of the lady-writer. The price is out of all proportion to the work.



“ RĀJA-PADYA ” :-Published by M. R. Mehtā. (1916)

‘ Rāja-padya ’ is the name given to several poems written by the late Rāyachandra, a Jaina philosopher and a friend of Mr. M. K. Gāndhi, who puts him much higher than Tolstoy in religious perception. They are poems written while Rāyachandra was very young, and concern Bhakti, Chāritra, Vijnāna and other cognate topics.

Their chief beauty, is that though they are written by one who was in his 'teens, still they are pregnant with spiritual meaning, and a knowledge of religion as well as of the world scarcely to be expected in one so young. The language is so simple that one does not find it at

all difficult to follow their meaning or understand them. Mr. Mansukhalāl has certainly done a *bandhu-kṛtya* by publishing them.



“DIWĀN-E-SĀGAR ” :-by J. D. Tripāthi, (1916)

For the last several years Mr. J. D. Tripāthi has assumed the *nom-de-plume* of ‘Sāgar’ and has worked himself into the belief that without a knowledge of Persian or Arabic, he has thoroughly grasped the spirit and secrets of Sūfism, and has been able to combine them with the doctrine of Vedāntism. Under that belief he has written a number of poems, a hotchpotch of An-ul-Hakk (the Sūfistic formula for oneness with God) and Om (a mystical Vedāntic phrase).

The book under review is a collection of many such poems. They are more or less in the nature of rhapsodies at times wanting in a central, intelligible thought or idea, at times leading nowhere, at times incorrect in representing situations on lines found in Persian Literature (see p. 415 where the author speaks of a “bed-wound” when in Persian you would never find the bed of a Beloved referred to in that gross fashion), at times an odd mixture of English Persian, and Gujarāṭī words (e. g., p. 416 the *Gazal* beginning with, “Dear, O yes ? Come on, Yes ? Yes ? ” where he uses words like Laylān (in place of the correct form Laylā) or Laylat-ul-Kadar (instead of Laylat-ul-Kadra) one feels how the ignorance of the original language, in spite of the author’s best endeavours to be as correct as possible, has given a colour of artificiality to his work.

These are but the first three parts of his large collection, and hence immature and imperfect. The later compositions we are sure, would show maturer thought, and less verbosity. As an introduction into Gujārati Literature of this sort of Persian composition, viz., the *Diwān* the book is the first of its kind; and hence likely to prove attractive at least for its novelty, if nothing else. Where this imitation of Persian poetry is discarded and the author has written on other subjects, he has been able to make a good show.



“VIS’UDDHA PREMA-PRAVĀHINI ”:—Pp. 184. Price As. 10/- (1917)

This is a collection of poems on Love composed by a Jaina Muni, who it seems did not think it quite proper to recite them in his Apās’arā (temple) as that would not quite be in form there. One of his pupils, who found solace in them, however, has given the selection a book-form.



“ BHANAKĀRA ” :—By Prof. Balavantarāi K. Thākore. Pp. 160 : Price Rs. 2/- (1917).

This dainty little volume contains a collection of Mr. Thākore’s poems, which were scattered over the pages of different magazines.

The frontispiece appropriately illustrates the title of the book; a small boy, sitting on the edge of a lonely lotus-flowered pool, on a full-moon night, under a tree in a wilderness, all by himself, with his left hand to his ear, trying to catch some distant sounds.

Some of the poems have a historical background, some are lyrics, while some are sonnets. There is a Prefatory dissertation, long and entirely technical, of no interest to the ordinary reader, in which Mr. Thākore defends his system or rather mode of writing metrical compositions. It is taken up fully with the technique of prosody, where he has tried to reply to his critics.

His verses can be understood with the Notes given at the end; but even then we are not sure that their full purport would ever dawn on the minds of those who have not followed the trend of poetry modelled on English ideas. They will commend themselves to only a limited circle.



“ KAVITĀ KALĀPA ” by C. V. Udes'ī (1918)

Chāmps'ī Vitthaldās Udes'ī is long since known in this part of the country though he resides at Calcutta, by the verse-contributions he seems to have made a point of sending to several magazines, notably to the *Jnāna Sudhā*, the organ of the Ahmedabad Prārthanā Samāja. Hardly a single issue of it is published without some verses or other, good, bad or indifferent from Mr. Chāmps'ī.

It must be said that his work is not of a high order; and in the volume under review, several liberties taken with the mechanical part of his work-i. e., rules of prosody-would be found. The dominating note in his verses is devotion to Govinda and in a subsidiary way, Patriotism.



“ RASIKA JHAGADO ” by Mr. M. T. Sattāwala. (1918)

This is a delightful little book of verses. Though primarily intended for those Vais'navas who are lovers and worshippers of the rustic gambols of Kris'ṇa it is sure to appeal to lay readers too.

Based on that mode of the best Vais'ṇava singer Dayārāma, it depicts ' a quarrel between the eye and the eyelash '. The latter requests the former to give it a share in the feast enjoyed by it, in its constant and uninterrupted gaze of Kris'ṇa, when he returns home in the evening driving his herd of kine.

The eye is unwilling to do so, because it says that when it does not get its fill of enjoyment how can it share it ? The eyelash thereupon comes in the way of the eye seeing Kris'ṇa. The eye seeks the assistance of the Gopis and the quarrel proceeds merrily involving others,

The love of the Bhakta for Kris'ṇa is brought into great relief by these verses; and we do feel that in publishing them, Mr. Motilāl has done well. But for it, very few would have come to know of the talent lying latent in him.



“SWADE'S'A GITĀMRITA”: Collected by Kāntilāl Amritlāl, Pp. 76 ; Price As. 0-4-0 (1918)

It is a collection of verses, poems and songs in Gujarāṭi, concerned with patriotism and devotion to one's province and love for it. Some well-known and some obscure lines find a place in it; but on the whole, it is a collection well worth keeping in one's library.



“SWADES'Ā GITĀVALI ” : by Kes'av H. S'eth, Pp. 89 :
Price As. 14 : (1918)

This little book contains songs and poems, as its name implies, of a patriotic nature. It is an emblem of our times, and the songs are set to that tune : so far they would attract attention.



“TARANGĀVALI”. Part I”:-by Rāmamohanāy Jasvantarāy
(1918)

This collection of poems written by two brothers is mostly intended for ladies. The poems are explained by means of Notes of equal bulk. The sentiments expressed are noble, the ideals worthy, and the language in which they are couched is simple and sweet.



“PRAṆAYA MANJARI PREMAGITĀ”:-by Pādrakar. (1918)

This dainty little book is in its get-up in keeping with the subject that it has rhapsodied : “ Love is God: God is Love.” This is the young versifier's text; and he has let himself go unrestrainedly. Love is made to do duty in every stanza of this book of verses, and not every where successfully.



“NAVĀN LOKAGITO ”:-by M. D. Veda (1918)

This little pamphlet contains little songs in which the writer sings of the duties of Indians, their patriotism, and their awakening. Some of them are very well adapted to collective singing and in that way impress with greater force on the minds of the hearers the commend-

able sentiments they express.



“SROTASWINI” by D. K. Botāḍakar. (1918)

About six years ago a collection of poems called ‘Kallolini’ brought into publicity the merits of Mr. Botāḍakar. The present collection marks an advance, in so far as the ideas expressed in the poems appear to be maturer. To one who has raised himself from a school-teachership by means of self-culture to the position of a poet, esteemed and admired by many friends (vide his Preface), the situation is no doubt worth congratulating oneself upon.

The poems themselves breathe sincerity in every verse; there is no artificiality about the sentiments nor their expression. He expresses what he feels, and he expresses that with a directness which leaves no room for misapprehension. On the whole the collection invites perusal, and as a result of the perusal is bound to give pleasure.



“LALITANĀN KĀVYO” Published by R. G. Tripathi. (1918)

‘Lalita’ is the *nom-de-plume* of Janmas’ankar Mahā-śankar Buch, whose poems and songs have so long delighted the people of Gujarāt and Kāthiāwād. While reviewing the first edition of the collection of his poems, which have reached in this book a second edition, we have already remarked on their sweetness and innocence, and above all, the delight that they radiate, particularly when sung by the author himself to the accompaniment of the little pair of brass-cymbals, he carries with him.

His poems, even when they do not relate to Bhakti or a cognate subject always remind one of the *Bhajans* sung by the wandering minstrels of Kāthiāwād, on account of their language, and a certain inimitable trick of provincialism special to natives of Kāthiāwād.

Lalita's performances are sure to live long.



“SMARANĀNJALI” by J. P. Joshipurā (1919).

The subject-matter of this little poem and the occasion of its composition are so sorrowful that one does not feel oneself at liberty to say much about it. The death of the writer's wife the memory of her last days, days spent by the husband and their children together, in the Bungalow at Visanagar, has prompted him to pour out his feelings in verse; and the description of the innocent babble of the young ones is one of the best portions of the book.

To express the sense of the word ‘topheavy’ in Gujarāti, we say that the turban is larger than the head : something like this has happened in this case. The bare text, printed on about 14 to 15 pages, is hedged round with a preface, an *udghātana*, and a *dyotanikā* : where two other writers have in the spirit in which they have conveyed the high-sounding headings of their performances expatiated on the different aspects of a composition, which is cast in no unusual or extraordinary mould. They try to give it a fictitious importance and serve more to overload some of the feelings and simple verses than lift them up to the gaze of the reader. The best portions should be read as they are.



“PRASANGA RANGA” by Dr. N. F. S’ethnā (1919)

There are about twenty-eight small sections in this book, consisting of *Gazals* addressed by a pining lover to his Beloved. We find nothing in them which would take them out of the ordinary rut of such emotional outpourings. Perhaps growing age would mellow the feelings of the youthful composer.



“PRABHU BHAKTINĀN KĀVYO” by H. T. Pārekḥ (1919)

This is a selection of poems and verses, old and new, to be found in Gujarāṭi bearing on the subject of Prabhu-bhakti – Devotion to God. The selection is certainly well made and also representative. The collection will, therefore, to a great extent serve the purpose with which it is made.



“TAHUKĀRA” by C. M. Desāi (Vasanta Vinodi) (1919)

This is a collection of poems, called by their writer, ‘The Voice of the Cuckoo.’ The writer is a dentist by profession, having learnt his work in England for five years. Thereafter he gave up a lucrative practice in Bombay and has just joined the band of volunteer social workers in Gujarāt.

From his earliest days he had a penchant for poetry and even before he proceeded to England, he had been able to secure some fame for his productions and from the volume under notice it appears as if the stay in England and the lure of his profession have not made him forsake the Muses.

The poems are written on all burning topics of the day, and it must be said to Mr. Desāi's credit that in trying to make them popular he has not sacrificed his art. They are very well written; the sincerity of the poet lies on the surface; and on the whole we think that we have no reason to be ashamed of his handiwork now presented to us; this cannot be said of a majority of those who in the present days court the Goddess of Poetry.



“BHĀRATA NO TĀNKĀRA” by Ardēs'ir Frāmji Khabardār, Pp. 74. Price As. 12/- (1919).

One of our most popular poets, translates the words, in which he has named this book, containing a collection of his latest productions “*The Call of India*”. The leaven of political aspirations which is leavening the mass of our country's mind, the stir and the restlessness that have been lately moving our hearts, these are the themes of the poet's song, and in no uncertain words does he speak.

Indeed when everything is in the melting pot, when we are struggling towards a goal, it is the duty of the poet to encourage his brethren and pour into their ears and their hearts heartening words, and of all our poets, who could do it so well as Khabardār?

The scheme of this work is that he first sees a dream, then cogitates over it, then hears a gentle murmur and then a clap of thunder, which of course means the present awakening. The allegory is well-chosen, the songs are spirited and still sober. They are thoroughly suited to the heroic vein which runs through them.

Patriotism, burning patriotism is their key-note; but they are all kept within the bound of sanity; nowhere do they overrun the boundary or degenerate into fanatic heroics. His love for Bhārata is peeping out from every verse, and though we realise that his is not the first attempt in the direction of patriotic poetry, we have no hesitation in saying that his work stands head and shoulders over that of the lesser lights.



“GAZAL-E-RANJUR,” by B. P. Ranjur. (1920)

This is a collection of *Gazals*, written by one who has been at pains to learn his subject-matter and mode of writing this kind of Persian composition.

It is in no way remarkable or distinguishable from the common rut in which such compositions move, excepting for the fact that the beloved or *Sanam* is made to give utterance to her sentiments, a feature rarely met with in original Persian or Urdu verse.



“ME'GHA SANDE'S'A.” by Kavi Popatlal S'armā. Price 0-3-0 (1919)

This is a tiny poem, a copy of the Sanskrit *Meghadūta*. The poet had gone to call his wife at his father-in-law's place away from Bombay and the latter disappointed him. He therefore made up his mind to send her a message through the Cloud in imitation of the old way and in describing the route the Cloud should take and the whereabouts of his young bride's father's house, he turns out good poetic work.





“VĀDALI.” by Vallabha. (1920)

This is a *Khandakāvya*. Its title is ‘ Cloud ’ and it is an echo of Kālidāsa’s *Meghadūta*.



“HRIDAYA RAṆAKĀRA.” By Rampika R. Mehta. Pp. 22. Price Re. 0-4-0 (undated).

These are a few sad songs by the author, in memory of a friend, feelingly written.



“PRANAYANĀDA” by Vallabha.

It is a poem on *Pranaya* expressing grief at the death of one dear and near to the poet. There are passages expressing deep pathos.



“HRIDAYA RANGA : THIRD RAY.” by B. K. S’ukla.

This is a collection of certain poems written in the modern style by the author, and a drama, called *Bhūṣma Vrata Charita Nāṭaka* which is written in the old style.

The verses are good and intelligently written; but it is difficult to resist the conclusion that at times there has been a slavish copy of the style of others.



“NIRZARINĪ” By Dāmodar Khus’āidās Botādkar. Pp. 149. Price As 12/- (1921).

This is a collection of poems, from the pen of one who has already distinguished himself in this branch of literature. His two former collections, the *Kallolīnī* and the *Srotasvīnī*, were deservedly well received, and this third collection, if anything is superior to them.

Beyond the vivid pictures of pastoral life in Kāthiā-wād painted from first-hand acquaintance, there are other beautiful pieces, such as the "Return of Buddha," the meeting of Lakṣmaṇa and his wife Ūrmilā before he starts for the forest journey, the gratefulness of E'bhala, the ravages of plague, &c., which are sure to appeal to the reader, and also earn a very high place for the poet, in the rank of the existing writers.



"SWADES'Ā GĪTĀ" By Sitārāma P. S'armā. Pp. 76, Price 0-12-0 (1921).

This illustrated and nicely printed little book contains patriotic songs, some from the pen of Mr. S'armā and some based on those from other Indian Vernaculars. On the whole they are both stirring and full of feeling.



"PUNYA-PĀVANA ĀKHYĀNA" By the late Bhavānis'ankar Narottama Dwivedi. Pp. 22. (1921).

In memory of certain deceased relatives the publisher has reprinted the book with the permission of the heirs of the late Mr. Dwivedi, who had versified the Ākhyāna—which is a chapter in the *Yoga-Vāsis'tha*,—narrating the incidents in the life of the two *ris'is*, Punya and Pāvana, one of them being full of knowledge (Jñāna) and the other half-full. It is an interesting little poem. And the publisher proposes to send it gratis to those who care to apply to him.



"SAMUDRA KĀNTHE SMAS'ĀNA-VAIRĀGYA." by N. P. Pandyā, B. A. (1921).

This is also a very small book containing verses on the lines of *Gray's Elegy*, inspired by the sight of a burning ground on the sea-shore.



"AJITA KRITI." Published by the Vile Parle Sāhitya Sabhā (1921).

This book contains verses written by deceased Ajita, a young man with great aspirations, who had devoted himself to national education.



"FASHION ANE' SWADE'SI VRATA" By Lālaji Nānji Sāraswat, of Cutch Tera. Pp. 43. Price As. 4- (1921).

This little work is a diatribe in verse against the imitation and adoption of pernicious Western usages. It repeats all the claptrap, in vogue at present, inveighing against the mode of life of those who do not please the orthodox.



"JAYA BHĀRATĪ." by S'ayadā. Pp. 112; Price 1-4-0 (1922).

A most spirited poem written in a heroic vein, in the form of *Musaddas*, i. e., six line stanzas as written in Persian and Arabic, it brings out very feelingly the love of the poet for India and recalls her past with an exhortation to all her sons to unite in bringing about her regeneration, without distinction of caste or creed.

The writer is a Mahomedan but he is equally at home in the religious Literature of the Hindus as of his own community. The stanzas err very often when viewed according to the canons of prosody, but when we remember

that the composer has received education of the most elementary kind we should be prepared to overlook this fault in view of the composition being very powerful.



“RĀSA.” by K. H. S’eth, Pp. 64, Price 0-12-0 (1921).

This collection of poems written with a high ideal, viz., to give ladies some popular songs in the new style, contains compositions good, bad and indifferent; but all the same many of them can be sung well and that is at least a favourable feature of this book.



“NAVAGĪTA” by G. D. Rāichurā. Pp. 35 Price 0-6-0 (1922).

Mr. Rāichurā is a constant contributor of his short poems to Gujarātī monthlies and dailies. They are all connected with the recent National movements and this book contains thirty such poems. The author says that some of them have become very popular and that even little children sing them.



“RŪPALĪLĀ.” by B. L. Mānkad, M. A. B., T. Pp. 176 Price 2-0-0 (1922)

It is a collection of original songs and poems relating to the loves of Kṛiṣṇa and the Gopis and scenes of nature couched in sweet language, with just a flavour of Kāthiāwādi dialect; the book is well worth reading.



“RĀS’TRĪYA GĪTĀNJALĪ” By Ramanīklāl Girdhariāl Modi M. A. Pp. 32. Price Re 0-5-0 (1922).

It is a collection of songs, devotional, patriotic and

naionalist, in Hindi and Gujarātī and furnishes pleasant reading.



“BĀLĀGĪTA MANJARI” Collected by Chunilal Kuberdās Shah. Pp. 32 Price Re. 0-4-0 (1922).

Songs written by various modern writers and fit for the instruction of little girls have been collected in this little book, published in memory of his deceased wife by the collector.



“RĀS'TRA-GĪTA.” collected by I. K. Yājñik. Pp. 260 Price 0-10-0 (1922).

This book represents the activities of the National Literary Kāryālaya at Ahmedabād, which has till now published about a dozen books. This collection of songs has run into a second edition in a very short time; and the editor has availed himself of the opportunity to bring out a fresh edition by adding to the number of songs.

We have already noticed this first edition sometime back, and are glad to see that a second one has been called for in so short a time, a sure indication of its popularity.



“PŪRVĀLĀPA” by M. R. Bhatt Pp. 124 Price 0-12-0 (1923)

A collected edition of Maṇisankar's early poems—poems which brought him name and fame, was a desideratum and the publisher has done a distinct service to literature by bringing them out in this form.





“KIRANĀVALI” is a very small book written by Abdul Latif Ibrāhīm of Cutch at present in Europe. Although a Mahomedan by religion, he is steeped in the philosophy of the *Upanis'ads* and the verses in the book are a result of such studies. He is barely twenty-five. This work of his is very promising.



“HRIDAYA DHVANI” by G. H. Patel. Pp 38. Price 0-8-0 (1923).

The mythical love-story of Śivāji and Princess Zebun-nisā and the mythological story of Aniruddha and Uśā are poetised. A lot of enthusiasm is shown in the composition.



“THE POEMS OF A PRISONER” By ‘Munādi.’ Printed at the Natwar Printing Press, Bombay. With an illustration of Maulānā Mohammad Ali behind the prison bars. Pp. 47. Price As. 12. (1923).

Maulānā Mohammad Ali is a fine Persian and Urdu scholar. He has written *Gazals* at various times of his crowded life. They are given here in Urdu (printed in Gujarāti characters) with a prose Gujarāti translation.

The full force of the original cannot be felt by the Gujarāti reader, nor can it be conveyed intelligibly, as the genius and idiom of the two languages differ considerably. These limitations, therefore, come in the way of their adequate appreciation.



“RĀS'TRA GĪTA” Edited by Indulāl K. Yājñik. Pp. 291. Price 12 As. (1923).

This is the third edition of the collection of national songs, called forth, within ten months of the second. Advantage has been taken to add to it several new songs, and make it more representative and up-to-date. We wish such a word as *Sarapharazi* was explained and wrong equivalents like *Saman*-time on page 86 been weeded out. *Saman* means jessamine, a flower, and not time.



“HRIDAYA DHVANI” Nāda 3-4. by G. H. Patel. Pp. 79
Price 0-8-0 (1923).

We have noticed the former parts of this book. The present part describes in verse two imaginary incidents of Urvāṣi being enamoured of Arjuna and his rejection of her love and her (consequent) curse; and of Hamir, a descendant of the Mahārāṇā of Chitod being given the hand in marriage of a widowed daughter of Mālādeva the Subā of the Mahomedan King, and his forgiving the innocent victim of her father's machinations. Both are presented in the heroic verse.



“KEKĀRAVA NI PURAṬAṆI.” Edited By R. K. Mehta.
pp. 60. price 0-8-9 (1923)

This is a supplement to the *Kēkārava* (collection of Thākore Surasimhaji's poems) published by Maṇisankar Bhatt. It contains some unpublished poems of the Prince of varying poetical values, and is preceded by a Foreword written by Kavi Nānālāl, wherein he vigorously and one-sidedly attacks the pioneer writer of Gujarāṭi verse modelled on English lines.





“RĀSA TARANGINĪ” By: Dāmodar Khusāldās Botādkar.
Printed at the Saurāstra Printing Press, Rājkot. Pp. 88. Price
Rs. 0-8-0 (1923)

This is a collection of songs principally depicting the happy relations prevailing—or rather which in the opinion of the poet ought to prevail—amongst the different members (specially females) of a joint Hindu family.

The songs are simply charming and they etherialise the various everyday incidents in the life and conduct of a Hindu household. It is not possible to convey their sweetness and joyfulness to those who cannot read them in the original. They infuse a freshness in our life which was sadly required.



“RĀYANA” By Jugatrām Chimanlal Dave Pp. 123-18 Price
Rs. 0-8-0 (1923).

Rāyana is a luscious sweet little fruit obtainable in Gujarāt in the hot season. As a collection of songs, ancient and modern, intended for little girls and to serve as a continuation book for a predecessor called *Chāṇi Bora* this little volume is sure to win the heart of every child, so aptly has each song been selected.



“NAVĀN GĪTO.” by Tribhuvan G. Vyās. Pp. 80 Price 0-3-0 (1924).

Delightful little songs for children, we think they are sure to please them; our only doubt is whether they would be able to “ catch ” the fine conceits conveyed by them.



“URML” by Yogendra Pp. 167. Price 2-0-0 (1924).

Dr. Surendranāth Dās Guptā once asked Mr. Yogen-
dra as to which were the readable books in Gujarāṭi
Literature, and he said practically none, with the excep-
tion of one or two. This collection of his own poems,
with self-made comments, seems to have been published
with a view to remove that blot from our literature. Na-
tural scenes, birds, flowers, and like subjects have furni-
shed the material and it is sought to show that emotion
has inspired the verses.



“MAHĀTMĀ GĀNDHI NE PUS’PĀNĀJALI” by Latif
of Anjar in Cutch, Pp. 68. (1924).

The writer says he is a young man of twenty and his
work must be full of defects and so it is. The *Anjali* con-
sists of poems eulogising Mahātmā Gāndhi written in
blank verse which reads like prose,



“RĀSA TARANGINĪ” by D. K. Botādkar. Pp. 96 Price
0-10-0 (1924).

We had only lately noticed the first edition of this
remarkable collection of poems on the homelife of a Guja-
rāṭi girl, as a daughter, a daughter-in-law, sister, wife
and mother. We noticed the halo with which he had
surrounded it.

The second edition shows four more poems added,
which if anything, make the halo glow more brightly.



“STAVANA MANJARĪ” by Mrs. Dipakabā Desāi. Pp. 8
Price 0-10-0 (1924).

Belonging to the well-known and cultured family of the late Diwān Bahādur Maṇibhāi Jaśabhāi, Minister of Baroda, Dipakabā had in early life essayed the writing of poetry. A visit to the temple of goddess Ambā, on the Ābu hills, where the worshipper has to recite the usual prayers in verse as part of her Darśana and which verses are generally old compositions, the idea came to her that she can pray as well to the Mother, in her own words.

This revived the old faculty which was lying dormant and the result is this book which, contains verses not merely in praise of the goddess, but of many others, historical and mythological personages and incidents.

Though there is nothing remarkable about this work, the even level of ability that it maintains and the intelligence that it shows, arrest the reader's attention and he feels that he is perusing the work of a really cultured lady, even though belonging to the older generation.



“CHAṆI BORA.” Pp. 197. Price Rs. 0-5-3 (1925).

This is the third edition of a very useful juvenile publication. The collection of poems is eminently suitable for the young-folk for whom they are intended and the gradation is also thoughtfully made. The book has already attained deserved popularity.



“NAVĀN GĪTO” Part II. By Tribhuvan Gauris'ankar Vyās. Pp. 84. Price Rs. 0-4-0 (1925).

This is a second collection of verses written by Mr.

Vyās. They are simply charming and he has fully entered into the spirit of the little juveniles for whom he has written them. The flavor of Kāthiāwād life and phrases adds to their delightfulness. They require to be read to be appreciated.



“PETALS OF A FLOWER.” by P. H. S’ukla. Pp. 98. Price 0-5-3 (1925).

The poetic flowers of Rabindranāth Tāgore are sought to be followed in the prose-poems of this little book. The *Foreword* written by Rao Bahādur Ramaṇabhāi is remarkable for the trenchant criticism it makes of such abnormal attempts at rhapsodical writings.

Another *Foreword* written by Mr. Nānālāl Kavi is in the opposite direction and invests the writings with an ethereal interest. For a novice the out-turn is certainly creditable.



“KĀVYA SAMUCHCHAYA” Edited by R. V. Pāthak. Pp. 187. Price 1-0-0 (1924).

To introduce the students of the Vidyālaya to the best poems and songs to be found in recently written Gujarāṭi verse-literature is the purpose of this collection and it is literally well carried out.

This is the first part and the second one is promised.



“SMARAṆA SAMHITĀ,” by N. B. Divetiā. (1924).

This grand and the best elegy in Gujarāṭi owes its origin to the sad bereavement that the poet suffered some

time ago by the death of his young son. As the best exponent of lyrical poetry, Mr. Narasimharão till now holds a high place, but this " lyric of mourning " exceeds in its beauty and pathos, all his former poems.

The inspiration came from a very living source and it has made him utter words, which surely appeal to his readers as nothing else appealed before. Human nature being what it is, a wave of sincere sympathy at once reaches out from the heart of the reader to that of the poet, who in spite of the reserve of his spiritual strength on which he falls back for support as on a rock, cannot still shake off the state of mind of a sorrow-stricken parent.

The event of a death in one's family is an ordinary incident, but it requires a poet's pen to exalt it to the pitch of the sublime and the beautiful. The ascending notes of a funeral song, and the dying, whispering wail of an autumn wind, the soothing sentiments of one who extracts comfort from a comfortless event and the silent resignation of one who believes in the eternal goodness of things, all these one finds here.

The '*Foreword*' by Prof. Anandasankar Dhruva, M. A. LL. B. is in every way worthy of the poem and the writer. The history of this kind of poem is very accurately traced while all the beauties of this particular poem are well brought out. The *Notes* at the end are scholarly and calculated to advance the value of the work.

The only draw-back are the pictures, which somehow or other are not what they should have been. A few lines from one of the best gems of the poem, a pathetic appeal by the departed Innocent Soul to his Father in

Heaven, to open the doors of His temple and get him in, now that he has finished (alas too soon) his wandering in the Desert of Life,— are here extracted; they are so simple that any Indian can understand them.



“SAṆDE'S'IKĀ” by Ardes'ar Frāmji Khabardār. Pp. 190
Price Rs. 1-0-0. (1925)

This collection of the short poems of the well-known poet Mr. Khabardār, bears a very significant title. He calls the book *Sandēs'ikā*, as it carries a message from him to his countrymen, the message of *Brahma*. The poems as usual are bright songs, and stir the reader's mind with their graceful expression of feelings, pathetic, patriotic and personal.



“S'AIVALINĪ.” by the late D. K. Botādkar. Pp. 110, 123,
11, Price 1-0-0. (1925).

Kavi Botādkar took his place amongst the well-known modern poets of Gujarāt by his *Rāsataranginī*, which by now has run into a third edition.

The collection of poems appearing under the above heading represents his work prior to the wave under the influence of which he produced poems in the *Rāsataranginī* and as such represents a different feature of his work. The poems are all of a high order all the same.

The great value however of this book consists in the long Introduction of nearly 110 closely-printed pages on Botadkar's poetry, contributed by a brother poet Narasimharāo B. Divatia. His whole work is submitted to an intelligent analysis, and its beauties brought out in a way

in which only a master-hand can do it. It will for all time remain a finger-post for guiding the reader in the way he should go in appreciating this poet, who knew much Sanskrit and little English and still could come up to the standard of a scholar educated on modern lines.



“S'ĀPA-SAMBHRAMA AND OTHER VERSES.” by the late N. P. Bhatt. Pp. 58. Price 0-12-0 (1926).

The verses are modelled on Sanskrit and English poems. A successful attempt of the former class is seen in those headed ‘*Pus'pa Bāṇa-Vilāsa*’ which with the commentaries make good reading for those who like poetry of that kind. The verses are distinctly of a high order containing promise of better work, but the writer unfortunately died young.



“KĀVYA VILĀSA.” by B. K. S'ukla. Price Rs. 1/- (1926)

This is a collection of long and short poems written by one who is serving the Railways of Kathiawad as a Station Master. For such a person the outturn is certainly creditable. The verses about the interview of Nachikétā and Yama, for instance, are undoubtedly of a superior order.



“KĀLIKĀ.” by A. F. Khabardār. Pp. 128. Price 2-0-0 (1926)

‘*Kālikā*’ is a long poem consisting of 395 stanzas, (and ten more subsidiarily extended as a farewell), written by the well-known Pārsi poet, Khabardār, whilst lying on a sick-bed in a Hospital at Madras, writhing with excruciating pain.

He claims that the moments he describes in the life of his hero, a lover plaintively singing away the different stages of his love-life and addressing his beloved, come at one time or other in the hearts of all worldly beings, and that from them emanates as from the buds of a flower, invisibly a divine fragrance, indirectly giving proof of the love of God that every being entertains.

The road of the lover leading to the final destination is divided into the seven petals, of Darśana, Saundarya etc. right upto Vijaya. The number of the stanzas is significant. It corresponds to the number of days in the year, and one stanza a day recited by the lover can carry him through the year.

Like the *Gazals* of the Persians wherein each verse contains the expression of one idea or thought only, the different stanzas of this poem also clothe our single idea; the expression thereof has not to run on into the following one to be completed. Apparently a Sūfistic vein seems to be running through the poem. Love and God are taken to be the goals, one is thought to be synonymous with the other. "He who can merge himself into Love can merge himself into God;" This is the poet's theme.

In spite of this psychological background the poet has been able to put forth his best, in his best vein, in the poems and added one more laurel to those already won by him. He has contributed a Preface on the technical side of Gujarāṭi Versification, which is no doubt very interesting and also thought-provoking,



‘S’ARADINI’ :-by Janārdan Prabhāskar. (1928)

A collection of original songs, such as would suit Rāsa and Garbā singers of the modern type of girls and women, this book is adorned with a typical coloured picture of the Rāsālīlā of Kṛiṣṇa.

A Preface short but informative and appreciative of the writer’s work by Mrs. Lilāvati Munṣi brings out the beauties of the contents. The quality of the work shown in the writer’s *Vihārini* is maintained here also.



“BHAJANIKĀ” :-By Ardes’ir Frāmji Khabardār. Pp. 143. Price Re. 0-14-0 (1928).

The Muse of Mr. Khabardār, the wellknown Pārsi poet has now entered on a new phase of activity. She has, as often happens with us Indians when ageing, turned her face towards philosophy, and produced poems, in the vogue of Narasimha Méhtā.

The verses contained in this volume are of a superior order and betray intimate knowledge of Indian philosophy in which the poet has now taken refuge. Just as by his Bhakti, Narasimha Mehtā was able to see the Beatific Vision—see Kṛiṣṇa face to face, the poet seems to have been blessed with the same bliss (see his poem—“Welcome” at p. 129).

The production is worthy of the poet’s pen and reveals him in a new aspect altogether, viz., his power of absorbing the ideas and concepts of Hindu philosophy and expressing them in happy verse.



“DARS’ANA” (1928) A tiny little booklet of ten pages, by Chandravadan C. Mehtā B. A. contain feeling verses on bereavement.



“TWO ĀKHYĀNAS” :-by G. L. Pandyā M. A. B. T. (1928)

Vallabha, a well known poet of Gujarāt was distinguished as a “*Thunderer*.” Mr. Pandyā has a soft corner for him and has written out a play with him as a hero and called it *Vallabha-Gurjanākhyāna*.

The other Ākhyāna is called *Gurjari Prasannākhyāna* and is written in the vogue of old Gujarāṭi writers. They are both readable performances.



“KOIL NIKUNJE’ ” :-by Mahāvīr Prasāda Dādhich (1928)

Though a Mār-wādi by birth Mr. Dādhich has acquired a very good hold over Gujarāṭi. He is saturated with the spirit of English and Sanskrit poetry and hence has been able to compose, short poems breathing the joyousness of the cuckoo in springtime. His work is certainly admirable.



“PULOMĀ AND OTHER POEMS” :-by A. N. Bhatt, (1929)

Mr. Bhatt’s verses show a good handling of human feelings and emotions and have a promise of still better work in future.



“ZARNĀN, TĀDHĀN, AND UNHĀN” :-by Prof. J. B. Durkāl. M. A. (1929)

Prof. Durkāl has already won his spurs in the field of literature. This book with a characteristic title, *Springs*:

Cold and Hot, consists of verses, on various subjects such as patriotism, Sringār, nature &c. and contains a long poem called *Sneha Saritā*, a feeling composition, narrating sad family-bereavements.



“ KUSUMĀNJALI ” :-by Barrister Maganbhāi Chaturbhāi Patel. (1929)

The first edition of this collection of Mr. Patel's poems was published in 1909 and well received then. It has since been recognized as a work fit for study in schools and colleges by Government. The poems are written with great feeling and those dealing with old incidents in the history of Gujarāt are stirring. One of them, a patriotic song, anticipating the (Desired) Day in the history of our country was sung with great effect at the *Indian National Congress Meeting* of 1917.



“SINDHU DO” :-By Jhaverchand Mēghāni. Pp. 30 Price 0-8-0 (1930).

Jhaverchand Mēghāni is in Jail as a Satyāgrahi. While being sentenced he asked permission to sing a song of prayer, and it was given, and he selected one out of the collection published in this book and sang it in his loud and sonorous voice, which produced good effect allround. There are about fifteen songs in this collection and they give a very good picture of the present stirring times; they are all couched in Mr. Mēghāni's virile language.



“GALAGOTĀ” :- Price As. 10/- (1930).

“*Galagotā*” means marigold and this little book is in its literal sense a children’s book. It is nicely got up. There are sketches illustrating maxims, catch-words, catch-phrases and catch-sentences, such as attract juveniles and impress them. It does not differ in the slightest degree from wellknown European productions on the subject.



“CHĀNDARNĀN” :-by C. C. Methā (1930)

Forthy-three short songs for very small children, which they may sing, while romping, playing or jumping, with a peculiar lilt. This in short is the work done by Mr. C. C. Mehtā and displayed in this little book.

They take the place of songs which the children in old times were supposed to learn sitting on their mother’s knee, but which in these times they have to learn at their schools.



“PATANĠIYĀN” :-by Jamu Dāṇi, (1931)

The title of this small and attractive little volume means “*Butterflies*.” It contains 40 songs on all sorts of subjects dear to small children. They are composed after considerable experience of the requirements of children by one who has lived with them, and the success of his undertaking was assured when he found the little ones singing them with great gusto. Publication was ventured only after this test was passed. We therefore, hope that other juvenile institutions will also find them useful.



“ ME'GHA SANDE'S'A ” :-by V. B. Gaṇatrā. (1921)

This is an imitation of the well-known *Megha Dūta* by Kālidāsa. A student leaving his college studies as the result of Mahātmā Gāndhi's propanganda, and joining the Satyāgraha movement, is supposed to send a message to him at the Yervadā Jail from Bombay. The actual message clothed in the language of an enthusiast, is stirring.

The absurdity of the whole performance, however, has not escaped the contributor of the preface, Mrs. Ramibāi Kāmdār who notices that Poona is to the South of Bombay and the Monsoon clouds travel up from the South to the North and it would therefore be an unnatural incident for a rain bearing cloud with a message to go in the opposite direction.



“ KOI-NO LĀḌAKAVĀYO & OTHER POEMS ” :-by J. Meghāni. (1931)

“ *Somebody's Darling and other songs* ” are galloping, emotion exciting, patriotic songs written by Mr. Meghāni in and outside the jail during the Civil Disobedience period. Although published recently, they have already become popular.



“ PUS'PĀNĀJALI TO THE LATE POET BOTĀDKAR ” :-by A. N. Joshi. (1931)

The late Mr. Botādkar was a poet of no mean order, although his merits were not recognised at first. Later in life, i. e., on the eve of his death he came across many admirers some of them being well-known authors and poets themselves. This “ *Pus'pānjali* ” is an *In Memorium*.

poem, recording the feelings of a youth, who early in life was impressed greatly with the poetical faculties of the deceased.



“RĀSES’VARI” :-by C. M. Ozā. B. A. B. T. (1931)

This is a collection of sweet songs (*Rāsa*) composed by Mr. Chandrakānt who is not a novice in the line. They are meant to be studied and sung by women and because of that are concerned with such domestic incidents in their lives as touch them most. The ornaments used by them to adorn their persons such as their forehead ornament (*Tiladī*), their hair ornament made of flowers (*Vēṇi*), are skillfully utilised for making the verse more attractive and interesting. The present collection keeps up the reputation of its predecessor *Rāsamaṇī*.



“FULAWĀDĪ” :-by V. R. S’elat. B. A., LL. B. (1932)

Rāsa or songs sung by women, forty-six in number, some republished and some published for the first time are to be found in this collection. They are well composed and give promise of better work. They show an amount of pathos and feeling suitable to the present stirring times.



“KALĀPI NO KE’KĀRAVA” by the late poet Kalāpi. (1932)

The late poet Prince Thākore Sāheb Sursimhaji of Lāthi is the most popular of the Gujarātī poets dead or living, or to put it more accurately, is a poet of the masses. The first edition of the collected works of Kalāpi, the popular *nom-de-plume* by which the poet was known, was

published in 1902; and it has since then run into six more editions.

The seventh edition is much enlarged and revised. Besides, a long introduction and explanatory notes enhance the value of the work. A good selection of photographs are also inserted in this edition.



“SWARĀJ NĀṆ GĪTO” by Kalyāñji Mēhtā. (1932)

This book of patriotic songs is divided into seven parts such as Prabhāta Phēri songs, songs for meetings, processions, National songs, Rāsa and songs for “Vana-rāsa.” Poets Mēghāñi, Khabardār, Snēharaśmi, Jugat-rāma, Mrs. Śukla, Dr. Desāi and others are amongst those whose songs have been included in the selection. The book presents at least one aspect of the renaissance that we are passing through and will be a good seller.



“RĀṆA RASIYĀṆ NĀ RĀSA” by M. P. Shāh. (1932)

This is a collection of poems and describes the present state of the feeling of our countrymen who are thirsting for independence. They are written by one who is trying to enter the province of being a poet and necessarily suffer from being common-place and other like defects. Time however will do its own improvement.



“AVADHOOTI ĀNANDA” by A. N. Modi. (1932)

Brahmachāri Śri Pānduranga known as *Ranga Avadhoota*, who left service and lived as a Sannyāsi at Nareśvar on the banks of the Nerbadā has composed a

large number of *Bhajans* (devotional songs and religious Verses) which have been collected and published with the title of "Avdhooti Ānanda" by the present publisher.

He was a follower of Dattātreya and hence the songs bear the colour of that creed. They are wrirtten in Gujarāti and Hindi, and show good signs of inspiration and learning. U's'ah-Prārthanā or matutinal songs (Pra-bhātiyā) and Ātma-Chaitanya, both by the same Swāmi, fully keep up the spirit of the larger work.



"DARS'ANIKĀ" by A. F. Khabardār. (1932)

This long poem of 6000 lines in which philosophy is woven into pretty poetry is remarkable for many things.

In the first place it is an unusual thing for a member of a Pārsi community to show such close acquaintance with correct Gujarāti and that too in writing metrical verses.

Secondly, it is difficult to weave philosophy successfully into poetry, few poets like Tennyson and Shelley have been able to do so.

Thirdly, for a Pārsi, to be a student of Hindu philosophy and Yoga is out of the ordinary run, and Khabardār is nothing if not a philosopher and a Yogi.

Gujarāt has ovated him only recently on his completing the fiftieth year of his life, right royally, thus giving an index of his popularity in this province.

The poet lost his eldest daughter, aged 21, Tēhminā by name; and instead of writing In Memoriam verses and thus obtruding his domestic sorrow on the public, he

diverted his feeling of sorrow into another channel and produced this highly valuable long poem. It deals with the ephemeral nature of the world and its enjoyments and after going through the gamut of life, its song and development, the fog of religion and the Yoga of Eternal life, merges into universal Love.

We congratulate the poet on turning out such admirable work, lying on a sickbed, with racking pain, showing that the pain pained his body, but that his soul was free.



“GOVINDA-GIRĀ” by the late Govindji Kānji of Sāntā Cruz Pp. 350. (1953)

Govindji who died early at the age of 30 belonged to a wealthy family of Bombay. He early took to literature and was a follower of Mahātmā Gāndhī. He had literary men as his friends, one of them being the able editor of the collection, Mr. Rāmaprasāda Bakśi M. A.

The collection consists of short stories and a few poems from the pen of the deceased. They are very well written in themselves, but what is more important is the fact that they contain in themselves the promise of still better work, which had but Providence spared his life, would surely have come to fruition.



“RĀSA-KUNJA” Edited By Mrs. S’ānti Barfivālā. Pp. 204 Re. 1/4-(1934).

“RĀSA-RAJANI” Pp. 314 Price Re. 1/8/- (1934)

“RĀSA-NANDINI ” By Janārdan Nānābhāi Prabhāskar, Pp. 100 Price As. 8 (1934)

“RĀSA-NIKUNJA” By Muljibhai P. Shāh. Pp. 82 As. 8 (1934).

The very fact that we have to notice at one and the same time, four books on one subject, shows how popular *Rāsa*-composition and *Rāsa*-singing has become in Gujarāt. The fact is noteworthy that the first two which are well-made selections from *Rāsa* poems have run into two editions.

The first is a selection from other *Rāsa* poems by the author; and the fourth is a collection of original writings. *Rāsa* songs and poems now deal with a wide range of subjects and are not confined to the love of Rādhā and Kṛiṣṇa only. Mrs. Śānti has been fortunate enough to secure two fine Forewords one from Mr. N. B. Divatīa and a third from Mr. Mēghāṇi, who has now made considerable progress in his study of this and allied subjects. We repeat what we said in reviewing Mrs. S'ānti's first attempt, viz., *Rāsa Kunja*, that the compilation is one of the best of its kind.

Rāsa Rajani presents a selection of 285 songs all worthy of selection; it has hardly left out any deserving composition.

Rāsa Nandini shows how well the composer of these 72 pretty songs has entered into the spirit of the subject and produced attractive work.

Rāsa Nikunja contains a short introduction from the pen of Mr. Ramaṇalāl Desāi, a rising novel-writer of Gujarāt, and the contents show Mr. Muljibhāi at his best.



“JYOTI RE'KHĀ” by S. G. Bētai. M. A. (1934)

This is a collection of fine five *Khanda Kāvya*s by a very promising young poet. Its introduction is written by Prof. Narasimharāo B. Divatiā, who has very carefully brought out all its good points. Specially the graceful way in which he has treated of such appealing topics as the ‘Dream of Siddhārtha’, the ‘Lochanadāna of Sulochanā’, and the ‘Disappearance into the sea of the golden Dwārkā.’

That the poems disclose the fact that there is great potentiality of better work in this early stage of Mr. Bētai's craftsmanship, no one can dispute, and we extend him our cordial congratulations.



“KĀVYA KALAGI” by Manu H. Dave. (1936)

Mr. Dave has published ninety-one of his poems based on “realism” as he says in his preface, a preface which betrays marks of deep study of Gujarāti poetry. The poems are pleasant to read and show that the writer's ability will improve with time.



“S'RĪ S'UKA-RAMBHĀ ĀKHYĀNA” by Rāo Sāheb P. J. Bhatt. B. A. LL. B. (1936)

Mr. Bhatt is a practised hand at verse composition and a student of Sanskrit as his previous works show. In this poem he takes Śukamuni as his ideal of *Brahmacharya*, which he does not use in its ordinary sense of celibacy, or abstention from women but in a wider sense, i. e., conduct answering the Vedic ideal. He paints a pleasant picture of the old time when there had been no

infant-marriages, and where students studied in Gūrū-kūlas away from the inhabited places.



“S’RI KRIS’NA BHAJANA. PART I” by Mrs. Indumati Desāi (1936).

Seventy-eight hymns all devoted to Lord Śrī Kriṣṇa in the old style and in Vraja give credit to the composer Mrs. Indumati Desāi who for the nonce turns herself into a devotee reminding one of Mirā Bāi.



“KĀTHIĀWĀDI KAMALĀ” by Pināka. (1936)

A collection of poems on different subjects and of ordinary type; the price far outweighs the worth of the poems.



“CHAMAKĀRĀ (FLASHES)” by Jahangir M. Desāi M. A. (1936)

Amongst the very few Pārsi writers who handle the Gujarāṭī language and especially Gujarāṭī verse, in the orthodox approved style followed by Hindu writers Mr. Desāi takes a prominent place.

This book is a collection of verses written by him on subjects all and sundry, beginning with *Chintana* (cogitation) and ending with *Vandana* (obeisance); in between he has thrown in *Krandana* (weeping) and *Manthana* (efforts).

The verses are of a high order and fully carry out the object (“ Poetry has been to me its own exceeding great reward ”, Coleridge.) which the author has set out

to accomplish. He is at home in the philosophy of the Hindus and known their customs and manners as well as themselves though belonging to an alien religion. We have nothing but praise for Mr. Desai's work.



"PATANĠIYĀN" by Jamu Dāni. (1936)

This third and very cheap edition of "Butterflies" which contains songs for little children almost in the nature of nursery songs is a welcome addition to this branch of Gujarāti literature.



"NIHĀRIKĀ" by R. V. Desai M. A. (1936)

This is a collection of about ninety poems on various subjects: epic, lyric, patriotic, devotional and so on. Very few persons knew that Mr. Ramaṇālāl in addition to being an able fiction-writer also possessed the fancy of a poet.

Of course, not all of the verses are of a high order; but whatever their shortcomings they show that the composer is seized of the imaginative faculty and a commendable power of delineation. Some poems like *Buddha no Grihatyāga*, suffer by comparison with other compositions on the same subject-like Narasimharāo Divatiā's treatment of the same theme.

Put as against that the verses on the *Jalānwāla Bāg* tragedy or those headed " *Nirās'ā* " are such as arrest attention. The original Urdu poem on which the latter is based is comparatively very pathetic and full of feeling. It was not possible to translate those admirable

traits of the Urdu *Gazal* into Gujarāṭi, that however^{is} is the fault of the language, not of the writer.



“RŪPALE’KHĀ” by B. L. Māṅkad M. A., B. T. (1937)

Mr Māṅkad had published some time ago a collection of his poems, called “*Rūpaṭilā*,” and the same had been well received. This second collection is also full of creditable poetical conceits. The songs show that the poetic spark is there, though glowing intermittently.



TAPOVANA. By Govind H. Patel, Printed at Vakil Brothers, Printing Press, Baroda. Illustrated, Paper Cover. Pp. 110. Price Annas Twelve (1937).

This small book contains two very good poems Tapovana and Yajna Śikhā - with explanatory notes and appreciatory prefaces. The first poem describes in feeling language the story of Sāvitri and Yama and the second the heroic sacrifice and martyrdom of the Sikh Gurus. Both incidents lend themselves to suitable treatment by poets and Mr. Patel has done ample justice to them. They sustain the reputation of Mr. Patel as a writer of great promise.



RATANA : by Chandravādān C. Mehtā, B. A., Printed at the Kumār Printery, Ahmedabad. Thick Cardboard. Pages 91. Price Re. 1. (1937).

Ratana is the name of a village girl, nurtured on the lap of nature and brought up along with her uncle’s son, Hirā, who later on, being sent to a town to be educated

forgets in the pleasures of that life both Ratana and his village, except for indenting on her for moneys. She reduces herself to a life of penury in order to support him. However, he at last comes to his senses and returns home and looks after his patrimony. But it was too late. Ratana had contracted T. B. (Tuberculosis) and she succumbed to it.

The writer calls it *Kathā-Kāvya* - a narrative poem and it is composed in *Prthvi Ohanda* which reads more like prose than verse. Pure verse in the popular sense would have brought out the beauties of the poem much better than the present form which is used by very few writers. The subject-matter is not so well-adapted to it as that where it has been used by others.

However, the production is an original one; so far as the description of Ratana and delineation of her character is concerned no such romantic picture of a village maiden has been drawn in Gujarati verse. It is graphic, telling and thrilling and raises the unlettered but highly sensitive village girl to a height to which, till now, she has been raised by none.

Scenes of nature seen in villages, local affairs, and other matters are treated in a way which makes one think that the writer is a village-boy himself, though it is not so; he is a towns man. The present performance contains in it the promise of better work hereafter.



“BHARTRIHARI NĪTĪ S'ATAKA” with annotations by
J. J. Ādil S'ah, (1907)

The *Nītis'ataka* of Bhartrihari requires no introduction and more than one translation of the same is existing in Gujarātī. The present translation is a *Samas'loki* one, and is rendered by one who is known in the Gujarātī literary circle of Bombay as a lover of literature, Sanskrit and Gujarātī.

The most important part of the work is, however, not the translation which necessarily partakes of all the drawbacks and deficiencies of a *S'amas'loki* rendering, where the translator is hidebound by conditions self-imposed and which therefore fails to give an adequate idea of the original in simple language, but the Notes, by which he tries to explain and elucidate the different *Alankāras* used in the poem with the help of several well-known Sanskrit works of which he says he has utilised about fifty.

To a lay reader and to one ignorant of Sanskrit, neither the Notes nor the translation convey the spirit or the significance of the original. It is too hard and too high for him; its use and appreciation would therefore be confined to only a select few, who perhaps may never stand in need of such second-hand and extraneous aid.



“AMARU S'ATAKA” by K. H. Dhruva. B. A. (1910)

This is a *Sama-s'loki* translation of the famous *s'ataka* of Amaru into Gujarātī, and we have great pleasure in having again have to revert to the literary work of an

acknowledged scholar. While reviewing his translation of *Mudrārāks'as* (July 1908) we have already recorded the very high opinion entertained of his abilities in Gujarāt, and this work, if it does nothing more, confirms it.

Amaru is the prince of erotic poets and his *Mūktakas* challenge comparison with writers on the same subject in India, such as Bhartṛihari, and Juvenal and Hāfiz, outside India. It is at all times difficult to translate such highly lyrical verses into another language and when to that difficulty is added the restriction of preserving the same metre in both, the task becomes enormously exacting.

Mr. Dhruva with his vast knowledge of both the languages has had no difficulty in accomplishing the work successfully, but even he had to feel the full force of the ordeal, because all throughout, we find the translation strewn with words newly coined to meet the exigencies of the situation, or with words obscure and little known, at all times with explanations and commentaries to bring out the meaning and spirit of the translation.

Therefore in spite of all these facilities offered to the general reader, the work is bound to remain known only to the select few.

A great resemblance to this mode of poetry writing i. e. *Muktaka*-writing, where each *S'loka* stands independent and by itself is to be found in the *Gazals* of the Persians, where each *Bet* is complete in itself and expresses one single idea.

The preface and the illustrative notes, it need not be said, are the best portions of the book; the former

shows that the writer is bubbling over with an intimate knowledge of ancient history and specially of Gujarāt, and the latter show what a master of *Alanḱāras'āstra* he makes himself out to be.

The words in which he sums up the characteristics of a commentary called the *Rasika Saṁjivani* on the original of his translation are in every way applicable to him, viz., "that the commentary is sufficient to show the wide extent, the depth and the accuracy of the knowledge of its author."



"GĪTA GOVINDA" Translated by Kes'avalāl Hars'adarāi
Dhruva, B. A. Pp. 140 Price Re. 1/- (1912)

Jayadeva's *Gīta Govinda*, describing the amours of Rādhā and Kṛiṣṇa is a "a gem of purest ray" in Sanskrit, and who that has read it in original Sanskrit is lost in admiration at the marvellous powers of the poet, at his grace of diction, at his melifluous numbers, and at the ease with which he handles his metres. This unique production of a Bengālī poet of the XIIth century, A. D. has exercised a fascination over all who have come across it, and the desire to translate it into the vernacular of each province has therefore not been unnaturally entertained from the earliest times.

There have been several translations of it into Hindi, Marāṭhi and Bengālī, and also Gujarāṭi. But we doubt, if in Gujarāṭi at least there is any translation which could be compared with the one under notice. It is rather *Gīta Govinda* rewritten in Gujarāṭi in the happiest style

of Jayadeva. But for one's being told that it is a translation it would be difficult to make out that it is one, so felicitously has the spirit and the gracefulness of the original been copied and preserved.

As is usual with all works of Mr. Keśavalāi the translation is preceded by a scholarly introduction, which surveys Jayadeva, his time, his work, his perfections and imperfections (for strange to say even in his perfect poem critics have been able to find out certain defects) in such an ample way that it leaves little to be desired.

The singer has been caught neck and crop into the meshes of the charming original. He has drunk deep at the fountain of Jayadeva and has consequently poured out with a lucidity equally charming as Jayadeva's what the latter's soul would have done, had he been in Gujarāt.



“MEḠHA DŪTA” By Kilābhāi Ghanas'yāma, Pp. 147 Price 1-4-0 (1913).

Printed on fine antique paper, with an attractive cloth-cover and embellished by several coloured and artistic illustrations, picturing the different states of the characters in this poem,—we think this is perhaps the best work on *Mèghadūta* in Gujarāti.

In a scholarly Preface extending over one hundred and four pages Mr. Kilābhāi has been at pains, after collating the various works of Bhāsa and Kālidāsa, a performance which evidences his extensive reading and patient research, to show how in his opinion Bhāsa seems

to have lived in the time of Chandra-**g**upta, i. e., about the 3rd Century B. C. and Kālidāsa in that of Agni Mitra, i. e., somewhere between 170 to 150 B. C.

We think the matter is of worldwide interest and the writer would do well to start a discussion on it in English, where he would meet with greater recognition of his labours than in the circumscribed area of Gujarātī literature.

The translation is in verse, and the notes bear traces of wide reading, well digested and are couched in language which would make them intelligible to any ordinary reader. The work deserves to be popular all round.



“A TRANSLATION IN VERSE OF THE BHAGAVAD GĪTĀ.” by H. N. Vyās. (1913).

There have been many translations of the *Gītā* in Gujarātī verse dating from the 16th or 17th Centuries. Many well-known Gujarātī poets including veterans like Dayārāma [*Gītā Māhātmya*] have tried their hand at it, and in the face of such compositions we doubt if there was room for this fresh attempt. As it is, it merely adds to the number, and after all it is the prose-version that fully bears out the meaning of the original. ‡



“S’RI VĀLMIKI RĀMĀYĀṆA-BĀLAKĀṆDA” by M. H. Mehta, B. A. (1916)

This is a translation into Gujarātī verse of Vālmiki’s celebrated epic. Mr. Manharrāma found the metre of the

original, viz, *Anuśtubha*, unsuited to the genius of the Gujarāṭi language to convey the grand and heroic ideas of Vālmiki. He has therefore struck out a new line and freed himself from the restraint of any prosodial metre whatsoever and tried the experiment of translating it into *blank verse*.

To those who have been used for generations to the shackles as well as the sweetness of rhyme and metre, the departure appears to be rather startling and irreconcilable, but if you once come to discard those preconceived notions or inclinations, the verse, read with proper punctuation and emphasis does not sound jarring; not only that, but in several places it rises to the grandeur of the situation depicted. There are passages where one would like to halt and read them over again.

We are afraid, that in spite of all these things in its favor, the book will have to make a heroic effort to be popular. The translator calls his new arrangement of words in blank verse, *Rāma-chhanda*.



“SIDDHĀRTHA SANNYĀSA” By Jagannāth Harinārāyaṇa
Ozā. Pp. 80 Price Rs. 1-8-0 (1921).

It must be a stout heart blessed with an amount of confidence that can contemplate a verse-translation of Arnold's *Light of Asia* into Gujarāṭi, at the hands of an amateur. Even seasoned souls and born poets like Mr. Narasimharāo Divatiā must be contemplating the task with trepidation. The gracefulness and the beauty of

the original are such a delicate plant that they always suffer in the process of transplantation more or less according to the skill and ability of the transplantor.

The author of the book before us is conscious of the drawback in himself and it is needless therefore to refer to it further. The translation is a first instalment and comprises the first five sections of the text in English. When compared to the translations of Mr. Divatiā, one would find here a style, adapted to the capacity of those who have not soared high into the realms of poetry, in Sanskritised language, and hence likely to be read and understood by many more individuals than those scholarly people—of course fewer in number—who read “high” poetry.



“NAIVE'DYA” By N.I. Patel of S'antiniketan. Price As. 12 (1923)

A very cheap book looking to its fine artistic get up and printing. It is published in an oblong shape bound with silk tassels, and printed on fine paper. It has gone out of the usual way in either not numbering the pages or numbering them, whenever numbered, in an entirely novel fashion by means of strokes only.

As to the original book of which this is a translation it requires no introduction. It is Dr. Rabindranāth's Collection of Songs published at a very early stage in his literary career. We are glad this work has been introduced to Gujarāti readers.



“SIDDHĀRTHA SANNSYĀSA KĀVYA ” Part II. By Jagannātha H. N. Oza. Pp. 50 Price 0-8-0. (1923).

This is a translation in verse of Arnold's *Light of Asia*. It is a continuation; we have already noticed its first part; the present one keeps up all the good points thereof.



“ŚRĪ GĪTAGOVINDA AND ŚRĪ KRISHNA GITĀṆJALI” by D. K. Śāstri Pp. 96 Price 1-0-0 (1925).

This collection of songs and verses written in praise of Śrī Kṛṣṇa is modelled on the old style, and please the audience when recited.



“TAJĀYE'LA TILAKĀ” by P. P. Shāh. Price 0-6-0

It is an imitation of Goldsmith's *Deserted Village*. The Gujarātī verses reflect the spirit of the original.



“Ś'AS'I-KALĀ AND CHOURA PAṆCHĀS'IKĀ” by N. I. Patel. Pp. 103. Price 1-0-0 (1926).

This remarkable poem of fifty stanzas by Bilhāṇa in Sanskrit has attracted many persons born in India and outside, to translate it. Sir Edwin Arnold has translated it into delightful English verse, which is given by way of parallel passages to Sanskrit and Gujarātī Śloka by Mr. Patel and thus enhanced the value of his own work. The introduction is exhaustive and the translation scholarly.

The romantic story of how a teacher fell in love with his pupil, a princess, and was ordered to be executed by her father on discovery of it, and how he was reprieved on singing fifty ślokas, one as he mounted each of the fifty steps leading to the execution platform, reciting his undying love for her, is versified by Kavi Bilhaṇa; it has been translated into English in his inimitable way by Sir Edwin Arnold, and Mr. Patel has attempted re-telling it in Gujarātī verse. He³has, in doing so supplied a want.



“S' ŪNGĀRA TRIVE'NI” by Tanmanis'ankar L. S'iva.
Price 0-12-0 (1927).

Three love-poems, the Śringāra Tilaka, the Puśpa-Bāṇavilāsa and Choura Panchāśikā, are translated from Sanskrit into Gujarātī verse. The spirit of the original seems to have been fully preserved in the translation and what remains has been fully explained in the notes at the end. We congratulate the translator on his successful attempt.



“RUBĀIYAT OF OMAR KHAYYĀM” by R. P. Bhāji-wālā. (1928)

Real love for the work of the Philosopher Poet of Persia has prompted Mr. Bhājiwālā to publish this little volume. Information is given in it in respect of the poet and his work. The translation of his quatrains is such as would be found more suitable for Pārsi than Hindus or Mahomedans.



“RUBĀITE OMAR KHAYYĀM” by D. N. Patel. (1928)

This is a translation in Gujarati of the Quatrains of Omar Khayyām, in that peculiar vogue of versification called *Betbāji* which distinguished Pārsi writers of the old school.



“NĪTIS’ATAKĀ” by Kāvyaṅkār Navaratna S’ri Giridhar S’armā. (1929)

Kavi Giridhar Śarmā lives in an atmosphere of Hindi and far from Gujarātī. In Hindi he has carved out a name for himself but be it said to his credit that he has not forgotten his mother-tongue. He occasionally remembers Gujarātī and produces work of note in it.

Such is this *Samaśloki* translation into Gujarātī verse of Bhartrihari’s *Nītis’ataka*. It is in a way due to the encouragement of his wife that this fine little book has been published. The meaning of the original has been well brought out.



“KUMĀRA SAMBHAVĀ” by N. A. Pandyā. (1936).

Kālidās’ Māhākāvya *Kumāra* is translated into *Samaśloka* by Mr. Pandyā. Fortunately he has given footnotes to explain difficult words and phrases, otherwise it would have been difficult to follow his translation, so full of Sanskrit words (of necessity) it is. Mr. Pāthak’s Foreword is very instructive.



RAGHUVAMS’A : Nāgardas A. Pandyā, B. A., Wadhawan,
Price Rs. 2/-. (1937).

The nineteen cantos of Kālidās’s immortal Kāvya

have been rendered into Gujarāṭi verse; the translator has tried to be faithful not only to the spirit and language of the great poet but also to his metrical scheme different towards the end from the prevailing metre of the particular canto.

Word-notes are given in explanatory hints at the foot of each page as occasion arises, and in the introduction Pandit Durgāśaṅkar Kēvalrām Śāstri tries to fix up Kālidās's date - that debatable question in which scholars delight.



“S'ĀMALAS'Ā NO VIVĀHA” Pp. 28. Price 0-2-0 (1908)

These are selections printed with some explanatory notes from a poem of Haridāsa, a Lāḍa Baniā of Baroda who flourished in the beginning of the 18th century Saṃvat era and who was a wellknown disciple of the great poet Premānanda.

The poem narrates an episode in the life of the celebrated Bhakta poet Narasiṃha Mehtā, whose poverty was proverbial, and who in the celebration of the marriage of his son, Śāmalāśā, was assisted by the Lord of his heart Kṛiṣṇa. All this is well-known history in Gujarāṭi literature.

To our mind the publication has a special claim in being mentioned here, on account of the special line that this Book depôt has marked out for itself. This publication is the second of the series which is being brought out somewhat on the model of the cheap, popular classics, such as selections from Byron, Cowper, Shelley and other

great English poets at 2 d. and 3 d. printed by Routledge, Macmillan and other great publishing houses.

We find such a thing done for Persian literature, too; when we see cheap editions of Sa'adi, Hafiz, and other poets, for sale in Indian and Persian Bazzars. Some such effort was necessary to popularise our poets by means of cheap publications, and the depôt has supplied the want.



‘S'RI JAINA GRANTHĀVALI’ (1910)

The publication of this book and the labour devoted on it is about the most useful and valued work done by the Jaina Conference. It is a huge list, comprising works on Jaina Āgama, Jaina Nyāya, Philosophy, Ethics, Literature and Science. In separate columns, it gives the name of each book, its author, the number of Ślokas it contains, the year of its composition (where ascertainable) whether it is annotated or not and the Bhandār where it is extant, i. e., whether at Pāṭaṇa, Jesalmir, Limbdi etc. Every information about the author and the book that could be obtained is given in a foot-note.

It would suffice to say that it is modelled on the Catalogues published of books in the Bodleian Library at Oxford, or the India Office Library in London. It is a veritable mine of information for those students who want to find out by a co-ordinated study of the literatures of the different religions in India, the course taken by its history, and with Jainas themselves we think, uptill now nothing like this catalogue has been presented to enable them to see what rich mines they possess, crying for excavation. The Catalogue is printed in Devanāgarī and

we confidently are of opinion that it is likely to prove of great use to scholars all over India.

As an accompaniment to this big work, is being circulated a list of Jaina *Rāsās* composed in Gujarāti, and prepared by Mr. Manasukha K. Mehtā of Morbi. This too is a very handy work, and likely to prove of great benefit to those who have been studying the structure of the Gujarāti language historically and philologically.



“PREMĀNANDA NI PRASĀDI” Edited by B. N. Mehtā (1911).

Premānanda stands in Gujarāti literature at the top of all poets, and a selection from his writings, with explanatory notes in a cheap and popular form cannot fail to be useful. Mr. Bhānūsukharām’s attempt to thus extend the wide popularity of a poet who has already become popular, deserves praise and encouragement.

The Introduction to the book is written in a very simple and lucid style and betrays the clear grasp which the writer has acquired over the subject. The Notes, too, a revery helpful and altogether, he has turned out a work which is greatly creditable to him.



“AMRATAVĀNI” by Mrs. J. N. Sakkhāi. (1911)

This is a nice dainty new year’s present. It contains a collection of didactic poems of such well-known saints and poets as Kabir and Tulasidās. Its mechanical execution is quite in keeping with its contents. Mrs. Jamnābāi has now established her position in Bombay as a leader

of women in public matters, and this new line of presenting the public with such a collection, every year, should indeed help her in her task.



“JAINA KĀVYA PRAVES'A” compiled by M. D. Desai.
(1912)

The Jaina Conference has laid down a standard of moral education for schools, in this part of India, and this compilation is an attempt to conform to that standard. The poems collected are from the pen of various Gujarāṭi Jaina poets, and they have been fully and well annotated. A very short but instructive introduction, and an index of names of the poets and the first lines of poems are the special features of the book.

Though primarily meant for Jainas, its perusal is likely to benefit all. To a lay or non-Jaina mind, it gives information on various points. Some of the devotional songs which have become household words in this important community are of great poetical power, and a collection like this is sure to fulfil its object.



‘ KĀHANADADE’ PRABANDHA.” by Padmanābha Kavi.
(1913).

This poem describes an important part of the history of Gujarāt, viz., the invasion by Alaf Khān, the lieutenant of Alā-ud-din Khilji of the province. It is written in the fifteenth century A. D. and throws a flood of light on the philological side of the Gujarāṭi language. Unknown till comparatively very recent times, the publication of this work in its original form, is a great service to the literature of Gujarāt.

In fact the credit of drawing attention to this very important unit of the language and literature of the province belongs to Mr. Derāsari who for the last three or four years, has been at it, in various ways. We welcome the publication with feelings of great obligation, and trust that those who are interested in the history of the Gujarāṭi language would make the fullest possible use of it.



“S'RĪ ĀNANDA-KĀVYA MAHODADHI”, Part I, Pp. 462.
Price 0-12-0 (1913).

The opulent Jaina community of Surat, which till lately was spending its money on either luxury or building of temples, has turned its attention—as is shown by the objects of the Fund—nearly one lac of Rupees—all contributed by the members of one family—to far better things, and we sincerely congratulate them on this new departure. Till now the Fund has published about fourteen useful books, and the one under review is the fifteenth.

The collection of *Rāsās* (stories) contained in this volume, written in the seventeenth or eighteenth centuries of the Vikrama era, furnishes very useful reading. The trustees lay before the Gujarāṭi public works which till now were lying idle in manuscript-form in the Jaina Bhandārs. Their publication is sure to help the philologist and the *litterateur*.

Contemporary poems written by non-Jainas were available in large numbers but in absence of such works as the above there was no basis on which the merits of the respective classes could be compared. A close

study of the four *Rāsās* will give the student pleasure and enlightenment.

The Preface we think could have been made more lucid, had an attempt been made by the writer to treat each issue raised by him in greater detail. As it is, it reads as if he had adopted the conclusions of other Jaina writers - like Mansukhlāl Ravaji and Mansukhlāl Kiratchand, without acknowledging their authorship.



(1) "CHHOTĀLĀL PADABODHINI" (1913) and

(2) "VAIRĀGYA BODHAKĀVYA". (1913)

First is a reprint of sacred poems of a Gujarāṭi poet who died only three years ago, and who had acquired some reputation as one who wrote on the lines of the old Gujarāṭi poets.

Second is a reprint of a poem by Ratneśvara, a well-known pupil of Premānanda, one of the best classical poets of mediaeval Gujarāṭi.



"AHICH-CHHATRA KĀVYA-KALĀPA" By Dayās'ankar Bhāis'ankar Sukla. Pp. 224 Price Rs. 0-10-0. (1914)

The Ahich-Chhatra or Prasnorā Nāgars are Brāhmīns wellknown in Kāthiāwād as expert medecine-men. The Hon. Mr. P. D. Pattani C. I. E. is the present chief personage in that community. This book is a collection of poems, good, bad and indifferent, written by various Pras'norā Nāgars. Beyond isolating the handiwork of the caste and presenting it in a collected whole, the book does not lay pretensions to anything more. Within those limits, therefore, the work is well done.



(1) "JAINA-KĀVYA DOHANA " PART 1. (1914) (2)
RĀICHANDRA JAINA KĀVYAMĀLĀ ". (1914).

Shackled by calls of business and struggling with bad and weak health, Mr. Mansukhalāl single-handedly but earnestly pursues the task he has set before himself, viz, of popularising Jaina literature in Gujarāt. Both these books are headed " People's Edition ".

The second work contains an informing Introduction on Jaina literature by Mr. Popatlāl K. Shāh and the poetic compositions of two Jaina sādhu-poets Devachandra and Virvijayaji. The *Kāvya Dohana* is an attempt at the selection of typical poems by Jaina sādhus. Both volumes overlap to a certain extent. But we welcome them as a sign of the times; the modern Jainas, not very well-known either for their education or for their literary proclivities are at last bestirring themselves and looking beyond the horizon circumscribing their money-making propensities. To the student of Philology, they are likely to prove of some use.

Σ1

"VIMALA PRABANDHA"-Pp. 88. Price Rs. 1-4-0 (1914).

We have already reviewed the Preface of this book, which was published separately some time ago, and dealt with certain aspects of old Gujarāti. This particular *Prabandha* was composed in A. D. 1512, by a Jaina Muni, Lāvāṇyasamaya Gaṇi.

The text is printed in Bālabodha character and collated with some care. Notes have been added, though not accurate, in all cases. We congratulate the editor on the great trouble he has taken and the great love he has displayed towards this branch of our language.

“GOPA-KAṢYA”—by K. V. Mehtā. (1915).

The book purports to be collection of *pastorals* in Gujarāṭi, and is prefaced by certain observations of Mr. Raṇajitarāma Vāvābhāi. There is no doubt that the pick of the crop is there, but whether the collection would carry out its object is doubtful.

It will surely not reach the masses of agriculturists whose life it is meant to illustrate and whom it wants to tickle and encourage. They are illiterate and they can never appreciate the beauties and subtleties with which the poets endow the descriptions of their monotonous, uninspiring, tread-mill-like life, or of rustic scenery. They want certainly more Vidyā-education for which Mr. Raṇajitarāma pleads in his Preface.



“S’RI JNĀNA-CHINTĀMAṆI ”—by Pandit Sri Harerām Sujnarām S’armā. (1915).

This is a collection largely of poems—the book contains some prose too—from the work of such well-known poets as Narasiṃha Mehtā, Dayārāma, Akho, Dhīro, Pritam, and one Kriśnarām Mahārāja, who though not so well-known as the others, has written exceedingly well. The selection is meant to be advisory and exhortative and is so well-made, that one can with profit take up the book and while away a few leisure moments.



“S’RI ĀNANDA KĀVYA MAHODHI” PEARLS 2 and 3 edited by J. S. Jhaveri. (1915)

We have already while noticing the first “pearl” of this Mahodadhi (ocean) referred to the commendable energy

which the Jainas of Surat have begun to display in the regeneration of their old literature. The work of the Fund during the last year confirms the statement. These two volumes which comprise the Rāmāyaṇa called the *Rāmāyas' orasāyana Rāsa* of Sri Keśarājāji (v. s. 1683) and the *Bharata Bāhubali Rāsa*, the *Jayānanda Kevali Rāsa*, the *Vacharāja Devarāja Rāsa*, the *Sura Sundari Rāsa*, the *Nala Damayanti Rāsa*, and the *Haribala Māchchi Rāsa* furnish food for much research and thought.

The editor has contributed a striking introduction in which he points out the lamentable tampering with the text of the Rāmāyaṇa (which is otherwise called the Padmacharitra, Padma being one of the many names of Rāma) by the followers of the Sthānakavāsī sect, to suit their own beliefs. He bitterly resents this retrograde step and is justified in doing so.

Besides the introduction, are various other contributions in the shape of notices of the lives of the different holy men, *yatis* and *sādhus*, who have written the poems and footnotes to explain the text. The Rāmāyaṇa invites an extended notice, as there are numerous points on which observations can be made in respect of the subject-matter of the poem, as viewed from the stand-points of the Jainas as to who has imitated whom, as to the sanctity attached by each to the personality of the Hindu heroes, etc. On the whole we think these contributions are of great use to our literature.



“ĀNANDAGHANA PADASAMGRAHA.-BHĀVĀRTHA ”
by Śrīmad Buddhisaṅgarji (1915).

Ānandaghana was a Jaina poet of the 18th century, and his *Padas*, some say 72 and some 108, are popular with Jainas. They are not written in Gujarati but the language is a mixture of Gujarati, Vraja, Mārwaḍi and a little Hindustāni. As a specimen of the language and the subject-matter we quote the following :—

Rāma kaho Rahemān kaho kou, Kānā Kaho Marhad
va rhou

Pārasanāth kaho kou Brāhmā svayameva a rhou

Bohajan bheda karhavat nānā, ek mrittika rūpa rhou

Taise khandkal pana ropit am akhanda svarūpa rhou.

The study of these *Padas* seem to have fascinated Jaina Scholars of Adhyātma Jnana as only a short time ago, we have had the pleasure of reviewing a book on the same subject, written by Mr. Motichanda Girdhar Kāpadiā B. A. LL. B.

The present volume is the fruit of the pen of a learned Jaina Muni, Buddhisāgarji and its object is to explain in Gujarati the Bhāvērtha of the one hundred and eight *padas* of the poet. The subject is technical but still it is made sufficiently interesting for those who have a leaning towards philosophy and metaphysics.



“S'RĪ ĀNANDA KĀVYA MAHODADHI,” PEARL VI.
 Pp. 680. Price 9-12-0 (1915).

This fourth book in the series of old Jaina Gujarati Literature contains the Śatruñjaya Māhātmya of Śrīmān Jina Harśa, and is edited by a well known Jaina Suri,

Śrī Buddhisāgar Suri. It is a *Rāsā*, and is written in the last century. The introduction is both entertaining and informing.



“S'RĪ ĀNANDA KĀVYA MAHODADHI” :-Part V. Pp. 399. Price As. 10/- (1916).

This is the fifth book in the series which the trustees of Śeth Devachanda Lālbhāi are publishing of old Jaina Manuscripts. The well known Jaina poet, Rīsabbhadās of Cambay has written a poem (*Rāsā*) in connection with the famous event in the reign of Akbar viz., the interview between the Emperor and the Jaina Saint Śrī Hīravijaya Suri. It is this *Rāsā* (written in 1685 Vikram era) which is published in this volume.

It is preceded by an introduction, by a Gujarāṭī writer, who has spent his whole life in the study of Prākṛit and Pāli, which is worth reading. Its writer Mr. Bechardās Jīvarāja, who possesses the degrees of Nyāyatīrth and Vyākaraṇatīrtha tries to shew that Gujarāṭī was never an original language but is the result of many changes undergone by the several old languages of India. This view will not pass unchallenged, we think, by those who have studied the subject.



“AITIHĀSIKA RĀSA SANGRAHA” :-Part. I. By Jain Āchārya S'rī Vijayadharmasuri. Pp. 96. (1916).

This compilation consisting of six *Rāsās* composed in the 17th and 18th centuries of the Vikrama era records many commendable deeds of the Jaina gentlemen of those times. The learned Āchārya has indeed done a useful service to literature by bringing them out of obscurity.

They are interesting from a historical point of view no doubt, but they also would prove of interest in their philological as well as social aspect.



“AITIHĀSIKA RĀSA SANGRAHA”.:-Part II Pp. 74
Unpriced (1916).

We have already had an occasion to review the first part of the series, the second part duly confirms the commendation we bestowed on the literary labours of the Āchārya. The Rāsa contained in this book is one written by a poet, Lāvanya Samaya by name in the Samvat year 1589, and is divided into three sections giving respectively the lives of Khema Rīsī, Balibhadra and Yaśobhadra surī.

The understanding of the text is made greatly easy by means of notes and a vocabulary giving the meaning of difficult words and two post-scripts. The book is sure to prove useful to students of old Gujarāti.



“VAITĀLA PAÑCHAVIS'I ”:-By Jagjivan Dayālji Modi
Pp. 183. Price Rs. 1-8-0. (1916).

Students of old Gujarāti should feel very thankful to Mr. Modi for publishing this book. Till now, it was thought, that old Gujarāti possessed very little prose but this book helps to remove that impression. This compilation consists of two parts, verse and prose; both treat of the celebrated stories of Vaitāla; the prose portion seems to have been written according to the publisher somewhere after Samvat year 1629. It need not be said that the text and its modern Gujarāti version should prove of use to philologists.

“BHĀLAṆA'S KĀDAMBARI” :—By Keśavalal H. Dhruva.
Pp. 360. Price Rs. 3/- (1916)

Bhālana, a poet who flourished in the 15th century, has written many works. Out of that Mr. Keśavalal has selected his *Kādambari* for editing and annotating. This is but the first part of Mr. Keśavalal's work, it contains the bare text and its annotation. The more important part, containing the lives of Bhalana and Bana is still to follow.

The editor is acknowledged on all hands to be the first and foremost authority on Old Gujarāti Language and Literature, and in the carefully edited text and its scholarly notes, he has in no way detracted from the reputation he has established.

In fact, the notes are a storehouse in themselves not only of old lore and learning, but also of Alankāra Śāstra. Reading these notes, we were reminded of the thoroughness with which Rev. Kitchin has edited and annotated Spencer's *Faery Queens*. Indeed this part of the work sets a model to annotators, and shews how exacting the work of annotation is and what wide knowledge it requires. The three indexes at the end add to the worth of the book.



“MALABĀRI NĀṆ KĀVYARATNO” :—Pp. 279, Price Rs. 3/- (1917).

Which cultured Indian does not know the name of Mr. B. M. Malbari, the social reformer *par excellence*, now gathered to the dust? We in Gujarat knew him in various other capacities, and amongst them chiefly as an indefatigable and bold writer,

A Parsi by birth and education, he was a Hindu at heart. In sentiment, in his expression of his sentiments when he did so on paper and in Gujarati, it was difficult to distinguish him and his writings from a Hindu born and bred and his work. He was equally at ease while writing on love poems of Dayārām or on the excesses of the Vaiṣṇava Mahārājas. Both prose and poetry yielded to his pen with equal facility and felicity. He wrote as charming Gujarāṭi as English, and it was a matter of great pride to his Hindu literary friends to consider him as one of them.

This collection of Malabārī's poems is very welcome. They were lying scattered in several books and it was inconvenient to reach them in that form. They are 168 in number and range over the widest possible subjects from love and nature to patriotism, social reform and morals.



“SUDĀMĀ CHARITRA OF PREMĀNANDA” Text and annotations by M.H. Ozā. (1918).

These notes on this famous poem of Kavi Premānanda are intended to be of use to students of the Fourth Standard in English Schools. On going through them, we find them likely to fulfil their purpose.



“PRĪTAMDĀS NI VĀṆĪ” (1919).

We have received the following book from the “Society for Encouragement of Cheap Literature”. viz., *Pritamdās ni Vāṇi* It deserves special mention, as Pritamdās is a well-known and popular Gujarāṭi poet of

the old type. A collection of his verses was badly wanted and the Society for coenragement of Cheap Literature has supplied the want. The introduction is intelligently written.



“ĀNANDAGHANA PADYĀ-RATNĀVALI ” (1919).

The book is a commentary on the first fifty poems of a Jaina saint, Ānanda Ghanaji, and the commentator has tried to give to the reader the inner meaning of the verses as expounded to him by another Jaina saint. It is preceded by a very exhaustive introduction, which bears testimony to the persistent laboriousness of the writer, who has therein touched on the various aspects of the life and work of Ānanda Ghanaji.

It will go a great way towards acquainting both Jains and non-Jains with the valuable work of this Jaina poet who flourished in the latter half of the 17th century of the Vikram era. The book has got excellent indexes at the end.



“SRĪ ĀNANDA KĀVYA MAHODADHI”. Part VI. By J. S. Jhaveri. (1919)

This is the sixth book (pearl) of the series inaugurated by Devachand Gulābchand Trust for the publication of old Jaina texts. It comprises three large poems; *Rūpa-chand Kuṇṇvar Rāsa* and *S'rī S'atruṇjaya Uddhāra Rāsa*. There is a very well written introduction by Mr. Derāsari, whose efforts in the direction of resuscitating old texts are well known.

There is also a life of the poet Naya Sundar by Mr. M. D. Desai which furnishes a lot of information about his

work and times. The first Rāsa is devoted to the ingenuity with which women, when so minded, carry their points in the face of great difficulties.



“ CHHOTAMA - KRIT KĀVYA-SAMGRAHA ” : By Bansilāl Maṇilāl Mehtā B.A., LL.B., Pp. 397 Price Rs. 2-0-0 (1922).

The poems of Chhotama Kavi - of which this book is a collection, and who flourished in the last century - wake in us an echo of the sort of mediaeval Gujarātī poetry which, we are afraid, we have now left definitely behind. He was a Sāthodarā Nāgar Brāhmin, native of a place near Petlād in H. H. the Gāekwād's territory and of humble origin; but his poetry preaches all the spirit of Yoga and the Vedānta philosophy.

The Fund out of which this collection is printed also owes its origin to an equally humble individual, Bhagat Jivaji Kīśoredās, a bleacher by profession, but a saint in word and deed. The poems are worth preservation.



“ AITIHĀSIKA RĀSA SAMGRAHA ” Parts 3 and 4, By S'hri Vijaya Dharma Sūriji. Pp. 158, 152, Price Rs. 2-8-0, 2-0-0 (1922).

The two books refer exclusively to the compositions of old Jaina authors, which the present learned editors have published with notes and very well written introductions.

The first book contains nine Rāsās, written in olden times, and the annotations furnish much useful information about the different Jaina individuals and spots to which the subject-matter of the verses refer.

The second book contains the history of a schism in the sect at Surat, and furnishes a vivid description of the bitterness imported into the dispute, which the participants managed to take as far as the ears of the then Emperor at Delhi. At best it was but an ephemeral quarrel but the energy spent on its prosecution was remarkable.



“SHRI FORBES GUJARĀTI SABHĀ NĀ HASTA-LIKHITA PUSTAKO NI SAVISTAR NĀMĀVALI ” : by Ambālāl Bulākhirām Jāni B. A. Pp. 400-79. Price Rs. 2 (1922).

The Forbes Gujarāti Sabhā possesses several manuscripts, which are of great importance to the students of the Vernacular and the history of the Province. Till now they were lying unnoticed, and hence valueless. It is, therefore, in the fitness of things that a list at least of those valuable finds should be made out and published.

The present Catalogue is a very detailed one, somewhat on the lines of Ethe's Catalogue. The commencement and end of each manuscript is given, and notes added giving everything till now known about its author, his other works, whether there are any other copies of the same manuscript or not, etc. Illustrative extracts are also given. Altogether we find that this work, which has been able to touch 50 MSS. only as yet, has been accomplished in the most approved fashion and is sure to help the cause of antiquarian and philological research.



“ARJUNA VĀṆĪ” : Collected by Mahādeva Haribhāi Desai, Pp. 248. Price As. 12. (1962).

This is a collection of devotional and religious verses, and it is remarkable for two things for the personality of their author and of the collector. The latter is at present in the Agra Jail, and from there has paid a debt which he owed to the author for nearly six years since 1916; when he came across the manuscript in an obscure village in Gujarat.

The Bhagat was a field-labourer and illiterate, but the songs he has written and which are collected here, breathe the earnestness and sincerity of a saint, deeply saturated with the religious philosophy of the higher castes. They could not have been written more than twenty five years ago, because Arjuna Bhagat died about that time; but it is difficult to conceive that they could have been the product of our times, so quaint is the language, and so full of the old world philosophical terms of thought are they.

One could only account for this phase of theirs by the fact that this Bhagat lived away from the stir of the modern world in an obscure village and did not come in contact with towns and cities or their dwellers, and contented himself with the society of his own thought.



“SUDĀMĀ CHARĪTRA”: edited By Maṇjulāl Ranchhodālāl Majmudār B. A., LL B. Pp. 166+70. Price Rs. 2-8-0. (1922).

The poverty of Sudāmā and the exemplary treatment by Śrī Kṛiṣṇa, of his school-friend, have furnished many Gujarāti poets with a subject for versification. Premānanda stands at the head of them, and till now no attempt had been made to bring all the works into one place and enable the reader to appreciate the merits and demerits of the performances of the poets by their juxtaposition.

The compilation is a welcome departure based on the new method for the study of a particular subject by requisitioning every possible material bearing on it. We congratulate the compiler on the ability, intelligence and originality he has displayed in his work. He has proceeded on what are called "intensive" lines and has succeeded in placing before the public an admirable book.



"S'AMĀMRITAM." by Muni Dharma Vijay. Pp. 20 (1923).

This is a *Chhāyā-nātaka*, the Sanskrit text of which is published in original. There are two poems, *Nemi Ji-na Stavan* and *Ratna Sāgar Nemifāga* also published, which being old poems, written by Jayavant Suri and Soma Sunder Suri respectively, are likely to be of use to those interested in the subject.



"PADAPĀTHA" - Selections from Gujarati Poetry, Part I by D. B. K. H. Dhruva Pp. 77 Price 0-8-0 (1933).

Selections from the poetry of five Gujarati poets, with explanatory notes from the pen of the two acknowledged scholars, would be a book which would have very little to be desired. The point of view with which the poets wrote their poetry is sought to be placed before the student.



"NARASIMHA MEHTĀ NU ĀKHYĀN" :—edited by Hirālāl T. Pārekh, B. A. Pp. 114 Price 0-8-0 (1923).

Narasimha Mehtā, one of the oldest poets of Gujarāt, met with several remarkable incidents in life in the nature of miracles. They have been poetised by an old

poet. The Introduction written by the editor is well considered.



“VĪRAPASALI”:—by Chandulāl Kaṣirāma Pp. 104 Price 0-6-0 (1923).

We have a pretty custom in Gujarāt of brothers making presents to their sisters on a certain day in the year. They generally consist of cash but other articles are also presented. Such presents are called by the name which this book bears.

Its contents are full of as much love as accompanies the presents from a brother to this sister. It has the additional charm of being meant for little sisters of from five to ten years in age. It is a collection of popular songs with music notation, just of the proper quality to interest and please the little mites for whom they are meant. To appreciate these fully, one must hear them sung by tiny girls.



“PRĀCHĪNA KĀVYA SUDHĀ”: Parts I and II collected by Chhaganlāl Vidyārāma Raval Pp. 131 and 156 Price 1-4-0 each (1923).

As its name implies, this work is concerned with old Gujarāti literature. Mr. Raval is well-known for the interest he takes in this branch of our literature and we owe it to the liberality of Śetha Puruṣottama that these selections have seen the light of the day. Some of them are indeed very fine specimens of old Gujarati poetry and deserved publication long before.



“TWO NALĀKHYĀNAS” : by Rāmalāl Chuniāl Modi.
Pp. 144 Price 2-0-0 (1924).

Mr. Rāmalāl Modi has by now made a name as a scholar of old Gujarāti Mss. and poems. Kavi Bhālāṇa, an old poet who flourished about four hundred years ago, has written two Nalākhyānas, and Mr. Modi has published, rather edited, both of them in this book, with a suitable introduction and very well written notes.

The first poem is worthy of the pen of the poet in every way, the second poem appears to be spurious. There is no reason for one and the same poet to write two poems on one and the same subject. What we specially stress in this book is the admirable way in which the poem is edited and annotated.



“RANĀ YAJNA ” : edited by M. R. Majmudār, B.A., LL.B.
Pp. 168 + 80 Price 1-4-0 (1924).

One of the best poets of old Gujarāt, Premānanda, has written this poem in Samvat year 1741. It is a short poem but displays all the vitality of Premānanda's pen. The incidents are taken from the *Yuddha Kāṇḍa* of the Rāmāyaṇa and vitalised by the skill of the poet.

The editing is of apiece with the original and does not lack anything required to appreciate the poem philologically, sentimentally, historically and in other ways; if anything, it overshoots the mark. It is done with the assiduity of a student and the eye of a scholar, and the effort has succeeded well enough to hearten him for other similar work as the poet's longer poems.



“NARASIMHA SĀRA ”: by Haris’aṅkar Trivedi. Pp. 111
Price 0-6-0 (1925).

An anthology of the poems of Kavi Naraṣimha Mehtā is a good idea, and this compilation is a thoroughly representative one.



“ABHIMANYU - ĀKHYĀNA AND ABHIMANYU-
LOKASĀHITYA ”: By Maṇjulāl Raṇchhodlāl Majmudār B A.,
LL. B. Pp. 160.+90. Price Rs. 1-8-0 (1925).

The idea is slowly gaining ground that Kavi Premānanda was indebted for many of his wellknown Ākhyānas to his predecessors; and that his inimitable pen transmuted whatever inferior stuff he found into something good. The Ākhyāna under notice is one such instance. Kavi Tāpīdāsa his predecessor had written the Ākhyāna and Premananda's poem is not therefore singular.

More useful than the Ākhyāna is however the treatment of the text by the young writer. He has written about it from every conceivable point of view, so that at times sections overlap, and the “copy” appears to err on the “excessive” side. It is done however with great care and its many sectional prefaces are a self-evident proof of trouble taken over the elucidation of the theme by Mr. Majmudār.

The book shows the way in which others should work.



“GIRIDHAR KRIT RĀMĀYAṆA” Pp. 749 Price 2-8-0;
“AKHĀ NI VĀṆĪ”. Pp. 446. Price 1-10-0. (1925)

Enough praise cannot be given to the ‘Society for the Spread of Cheap Literature’ for having published these two substantial volumes comparatively so cheaply. They are all second editions, the first ones having been sold out in a short time. As second editions, they show considerable additions to the text and fresh research also.

The preface to the Rāmāyaṇa is very interesting as it shows that in some parts of Gujarāt the unity between Hindus and Mahomedans is so close that Borāh Patels are found singing and explaining as story-reciters mythological poems of the Hindus, such as the Okhā Harāṇa and the Rāmāyaṇa.



“S’RĪ ĀNANDA KĀVYA MAHODADHI” : Pearl VI.
Edited by Jivanachand S. Jhaveri. (1925).

This collection consists of several poems in old Gujarāṭi such as ‘Dholā māru Tale’ and others. It has a very informative introduction from the pen of Mr. Mohanlāl D. Desāi on the poet’s life and work; and on the whole it is a useful contribution to the Literature of old Gujarāṭi.



‘S’RĪ PRABHU CHARAṆE” (1925)

‘At the feet of the Lord’ is a compilation by Jayaśankar Pandit and Bholaśankar Vyās consisting of selections from various vernaculars of *Bhajans* and devotional songs.



“SĪMĪHĀSANA BATRIS'I”: Parts 1 and 2. Edited by A. B. Jāni. B. A. Pp. 1-368 and 369-772 Price 3-8-0 (1926).

Kavi Śāmala has written in verse the stories of *Batrisa Putali* or thirty-two dolls. The whole work is pretty long and has suffered much at the hands of illiterate and ignorant scribes. It required editing after collection of the various available texts, and this has now been done by Mr. Ambālāl Jāni, for the first time as far as we know, and so well.

The two volumes exhibit the result of his patient work and assiduity, and they do not exhaust the sphere of his labours. He has yet to give us the balance, viz., seventeen more stories. But for the help rendered by the Bhaṇḍola Committee of the Gujarātī Sāhitya Paṛiśad, it would not have been possible to bring out this publication.



“(1) RĀSAKUṆJA (2) RĀSAKUṆJA NISĀRIGAMA ” by Mrs S'ānti C. Barfiwālā. (1928)

Rāsa or *Garbā* are songs sung by little girls as well as grown up women in Gujarāt; it is an institution peculiar to the province; it is a pretty sight to see them going round and round with rythmical clapping of hands, and singing songs to its accompaniment as well as to that of other music,

Of late many writers have written such *Rāsas*, the most popular writer being Kavi Nānālāl. Mrs. Śānti has with the acumen peculiar to her sex selected the best songs in her collection, and produced a compilation which is one of the best of its kind.

With great thoughtfulness she has in the other work published the musical scale of songs selected, and thus put her work on a scientific basis. She has been fortunate enough to get two writers of renowned ability to help her, Kavi Nānālāl with a learned and scholarly introduction to the Kunja and Mr. N. B. Divātiā, well-known for his knowledge of music, with one to the Sārigama.

We sincerely congratulate Mrs. Śānti on the display of her abilities, which till now lay dormant but which contain promise in them of still more valuable work.



‘S’RĪ ĀNANDA - KĀVYA MAHODADHI’. Part VII
edited by Muli Rāja Srī Sampat Vijaya. (1928)

This collection of old Gujarati poems falls in no way short of the prior publications. Its introductions from the pen of Mr. Mohanlal D. Desāi of the times of Samaya-Sundara, Jayavijaya and Kūśala Lābha are monuments of elaborate research.



“S’RĪ ĀNANDA KĀVYA MAHODADHI”. Part VIII.
edited by J S. Jhaveri (1929)

Kumārapāl’s reign in Gujarāt was considered the hey-day of Jaina prosperity. This part of the series contains a long poem called *Kumārpāl Rāsa* by a well-known Jaina old poet, Rīśabhadās, written in the seventeenth century. The old Gujarātī Text is preceded by two valuable contributions, one by Prof. B. K. Thākore, B. A. reviewing the subject of Jaina Literature and another a detailed account of the life and works of the Jaina poet by Mr. Mohanlal D. Desāi, B. A., LL. B.



“S'RĪ HARI LĪLĀ S'ODAS'A KALĀ, INTRODUCTION”
by A. B. Jāni. (1931)

Mr. Jāni has already annotated this poem of Viṣṇu-dāsa Bhīma, an old Gujarāti poet. He has now brought out by way of a separate volume an introduction which is very comprehensive and takes a wide survey of the state of the Gujarāti literature between V. S. years 1375 and 1625. He specially examines it with a view to point out the influence of the Bhakti-mārga on the verse literature of those times, and in doing so, has tapped every available source in English, Gujarāti and Sanskrit.

The footnotes and the Bibliographical list show the amount of trouble and assiduity bestowed by him on the subject and those interested in old and mediaeval Gujarāti will find much in his efforts to enlighten them as well as to guide them in their further studies therein.



“ZARATHOSTA NĀMEH ”:—Edited by Mrs. Meherbānu T. Ankle'sariā and Behrāmgor T. Ankle'sariā of Bombay, Printed at Fort Printing Press, illustrated. Pp. 16+212+136 : (1933).

A Pārsi poet of Surat composed his chronicle in A. D. 1674 in that form of Gujarati which was current at the time. It is based on a Persian poem, written about four hundred years before the date of its composition. This particular poet has composed three other “Nāmehs” also, and they are all remarkable from an antiquarian's point of view. They show how the Pārsi writers of the period had absorbed the spirit of the Gujarāti verse-literature being written at the time, without sacrificing their individuality as to their thoughts and language.

The structure is Gujarāti, the building materials to a certain extent alien, extraneous. To the Hindu reader

therefore, unless there was someone there to guide him, the poems looked to be rather forbidding; but fortunately for one of the poet's works the father of one of the present Editors, came to the readers' rescue and for the other the present one – the son, Mr. Behrāmgor, has discharged his self-imposed task in an admirable manner. For correcting the text, he has consulted a large number of manuscripts. For explaining thoughts of the poet, he has gone to the original Persian work on which the poet has based his poem; for elucidating unfamiliar phrases and words he has given ample notes.

Mrs. Meherbānu has contributed in sixty-eight pages a commendable synopsis of the life of the Irānian Prophet. Both the editors have tried their best to illuminate the dark corners of the subject. They have consulted nearly two hundred works bearing on the matter in different languages – European and Asiatic, such as Pahalavi, Persian, Sanskrit, Gujarāṭi, English, French, German and Latin.

The editing is a monument of research; and a close scrutiny of the work turned out by them shows the great assiduity and labouriousness with which they have worked for the last seven years in bringing about this result. We wish other scholars take a leaf out of their book. This branch of Gujarati Literature requires development and it is sure to come at the hands of such workers.



“PANCHA-DANḌA NI VĀRTĀ.” edited by S. C. Rāval.
(1937)

The Forbes Gujarāṭi Sabhā of Bombay owns several old Gujarāṭi Mss; and as opportunity offers, is making

them available to the public one after another. About four such valuable Mss, have already been published with annotations. Mr. Rāval has made researches in connection with one of such Mss, viz., the poem of Kavi Narapati composed circa Samvat 1560, and published it under the name of the 'Story of Panchadanda' one of the phases of the life of King Vikrama, who, Harun-al-raṣīda-like used to go about at night in his capital city and learn its secrets. The introduction and annotations are very creditably written in a scholarly way; it goes to prove the writer's love for his work.



" GAURI KĪRTANAMĀLĀ ". Published by K. Bhacher.
Printed in the Vasant Printing Press, Ahmedabad. Cloth Bound. Illustrated. Pp. 280. Price Rs. 2 (1937).

Gauribāi, a well known Gujarāṭi poetess (V. S. 1815 to 1865) belonged to the Nāgar Brāhmin caste and had become a widow when quite a child. When grown up she lived the model life of a chaste Hindu widow, and passed her time in worship, study and writing. Her devotion to religion was so great that Princes invited her and the Ruler of Benāres where the closing years of her life were passed, greatly honoured her.

She has composed religious songs (*Bhajans* and *Kīrtans*) in Gujarāṭi and Hindi and they have all (nearly 612) been collected and printed in this volume by their assiduous collector. A short sketch of her life is also given. The songs are printed in Devanāgarī script and therefore can be read and understood by people outside Gujarāt. Great credit is due to the compiler for rescuing them from inevitable oblivion, as the present progressive trend of Gujarāṭi literature does not favour such writings. They breathe the spirit of the old devotion.



Drama-Dialogue.

“MADANA-VIJAYA”. By C. M. Pandit. Pp. 136, Price 1-0-0 (1909)

The preface to this book contains a short essay on drama and drama-writing and it takes a rapid but correct and world-wide survey of the state of this branch of literature. It touches Sanskrit, English, and other ideals of play-writing and winds up with a bird's eye view of the present condition of Gujarāṭi plays. This is about the best part of the book.

When we pass from here to the body of the play, we find an attempt made to string together in one work such disjointed ideals, as the ideals of the despot and the extremist, of the ultra-social reformer and the orthodox party, with an eye to show therefrom that the moderates must always emerge triumphant from such a state of circumstances.

The object is no doubt praiseworthy; but somehow on reading the book through, one finds an unnatural grouping of incidents, inappropriate speeches put into the mouths of personage, which speeches have the look of being there because the author wanted to utilise some line or sentiment of Scott or Shakespeare, and not because the occasion demanded them and the impression left on the mind is that of crudeness in the author's craft, which could improve only by further experience and a longer apprenticeship in the school of letters.



“RĀI NO PARVATA” By Ramanabhāi Mahipatrām Nilkāṇṭh
B. A., LL. B. Pp. 107, Price Re. 1-0-0 (1914).

The ripe scholarship of Mr. Ramanabhāi would make us welcome anything that comes from his pen. He has till now confined himself to humour and to criticism, in both of which fields he has earned a name for himself. He has now essayed in another direction.

The present state of the stage in Gujarāt is lamentable, and the majorities of the dramas written for being staged are devoid of poetry, imagination, high purpose or literary style. The drama under review is an attempt to show how these can be attained. It is written partly on the model of English plays, and Ramanabhāi's name is a guarantee that it contains nothing which is either mawkish or even remotely improper.

The underlying idea in the play is that the hand of God is everywhere and that truth and virtue always triumph and intrigue and vice fail. The hero is a Karma-vīra who struggles to do his duty and follows the path of righteousness and succeeds in winning back his throne, of which he had been unjustly deprived, by means of that righteousness. He is pitted against his mother, a thoroughly worldly woman, who does not recognise the hand of God in the affairs of the world and consequently perishes. Subsidiary to this main purpose, is the recognition by the hero that it is possible for even a bookworm like himself to penetrate the incomprehensibility encompassing the region of love, and he marries a child-widow, the daughter of a king, who had been kept aloof

from the haunts of men and from their contact, like Bāṇāsūr's daughter Uṣā (Okhā).

The language, poetry and sentiments, are faultless, and the work is fitly and feelingly dedicated to his life-companion (*Jivanasakhi*), his wife, Mrs. Vidyā, B.A. whom he calls the Bee, that opened the petals of the flower and made the pollen nectarlike. The title of the book however is unhappy and to say the least unromantic. Otherwise the work is a valuable addition to Gujarāṭi literature.



“ MAHĀRĀṆĀ HAMĪRSIMHA ” By Prof. J. C. Swāminārāyaṇa M. A. (1914)

Tod's brilliant description of the recovery of Mewāda by Hamīr Simha from the hands of Mālavyadeva, the Subēdār of Alā-ud-Din Khilji, furnishes the subject-matter of this play. It is written by a well-known alumnus of our University, who takes a prominent part in matters literary and as such is entitled to great consideration and regard. Incidentally it champions two social causes: widow remarriage, and condemnation of child-marriages. These two matters are very skilfully woven into the body of the play.

However, the main purpose of the essay of Prof. Swāminārāyaṇa into the realms of the stage, is to hold up before the perverted taste of the present playgoer and theatre manager, a model of what an ideal play should be. We cannot say that he has succeeded there. The sentiments are all right; but then the other undistinguished

writers indulge in such platitudes and copy-book maxims also; the language reproduces all the features of those plays which are written to please the gallery; for instance, the rhyming poetry-like prose in which sentence after sentence is clothed, copies the style of those Bombay plays like *Hāmān* and *Bakāwālī*, where the audience greets with claps the recitation of such passages. In the few lines of Urdu which he has ventured to put into the mouth of his Urdu-speaking characters he has tripped as regards accuracy. The songs are also such as can hardly be distinguished from those ordinarily sung in an ordinary Bombay theatre.

The play therefore does not add one to the few really good plays we happen to possess. But all the same, it may still succeed on the boards.

“ PARĀKRAMI PAŪRAVA YĀNE BHĀRAT NU GAURAVA ”. By Prof. J. C. Swāminārayāṇa, Pp 108 Price 1-4 0 (1921).

This is a spirited play in three Acts. It recalls the days of Alexander's expedition and the bold stand made against him by Porus. The author has worked on a sure historical background and woven imaginary incidents round about it, all to the credit of Indian ladies, Women like Kalāvati, Saralā, and Ilākumāri, have from times immemorial typified the courage, chastity and patriotism of Indian womanhood, and the parts they play in their several characters are indeed admirable. The play is written with a view to remind us of our glorious past and it fulfils its purpose entirely.

The preface is very well written and furnishes a key to the understanding of the several events narrated in the play. An otherwise good diction is however spoiled by the use of such unclassical phrases as ‘Panjāb Mail’ to represent speed, ‘upper garret lost’ to represent foolishness or brainlessness and so on. These expressions jar on the ear.



“BUDDING YOUTH : (UGATI JUVĀNI)” By Professor B. K. Thākore, B. A., Printed at the Vasant Printing Press, Ahmedābād Pp. 188. Price Re. 1-1½-0 (1923).

The title is symbolical of the contents of the book, which is intended to present a picture of the budding youth (mostly male) of the present time. It is called a social play. The author claims that it will fulfil two functions; it can be read in the closet and played on the stage. We think it is more suited for the former purpose with its long sermons on the question of animal and vegetarian food, and rather a novel feature for any work meant for the stage—simultaneous dialogues going on between two different pairs of the *dramatis personæ*; it would be a feat indeed if the audience can follow either. In a predominantly Hindu play, excepting in a case or two, the marking off of the time of different scenes is regulated by Pārsi holidays.

Though there is a common thread running loosely through the book, the scenes are disjointed. The language put into the mouth of several ladies is very homely and hence not very elegant. The whole outturn is distinguished by a sort of originality and unusualness,

peculiar to the author. Fancy the opening pages of a drama showing a geneological tree, (perhaps due to the force of habit in a Professor of History) and the closing pages also show such a tree.

The characters are generally identified by their initials, the antecedents of some of them, e. g., the Goanese woman Mary, have been unnecessarily given (she and her unsavoury antecedents could well have been omitted). The scenes, though familiar are made to put on an artificial garb. The object is no doubt commendable, but Prof. Thākore could have turned out much better work on any of his other familiar themes than this drama-writing experiment.



“SANJUKTĀ”: by Ramaṇalāl V. Desāi, M A., Pp. 158 (1923).

This drama is concerned with the times of Prithvirāja, who took away by force Princess Sanjuktā. It is meant for the stage, but looking to the present perverted taste of the audience one wonders whether its Sanskritised and literary style would make for success in that line; otherwise the characters are well-drawn,



“ANANTĀ ” by Āraṇyaka. Pp. 104 Price 0-8-0 (1924).

This is a play, written to illustrate the principle that if one wants to live the life divine, one would find it surrounded by the forest of endlessness. In the forest, it is said, are entangled several Ganges rivers

which sometimes let themselves loose, and change the ideal of life.

It is on this allegory that the writer has worked and produced a book which before it could be understood requires an effort to follow its trend.



“MĀLĀ DEVI AND OTHER PLAYS”. by B. L. Umarvādiyā.

This batch of five short plays admirably portrays the psychology of several individuals of a type we come across in daily life, but whom we disregard or wink at-of both sexes. The brevity of the work adds to its piquancy. These plays are easier to understand than the prior batch of plays of the the author and hence better.



“S’ANKHA NE KOḌI”. by “Anyone” Pp. 185
Price 2-0-0 (1924).

The title means, ‘A Conch and a Shell,’ It is described by the author to be a comedy in three acts, and it deals with three social questions of importance: marriages of old men with young brides, the sale of the latter, and widow-remarriage. The humour in places is pleasant, though oftener coarse. He has however been able to make his observations effective and piquant.



“KOJĀGRI ?” by Vināyak N. Mehta. I. C. S. Pp. 62 (1925)

The title of the book is in interrogative, meaning “Who is awake ?” It is a drama written to illustrate the

chastity of a Hindu wife, whom the friend of her husband wanted to inveigle. The period chosen is between 1620 and 1640 A. D. and the place, the banks of the holy river near Benāres. There is both vigour and virility in the style and expression of idea, but there are two things which get on the nerves of an ordinary Gujarāti, born and bred in Gujarāt; the padding of language with North India words, phrases and idioms, and the mode of life depicted, which is foreign to Gujarāt in its associations.

The author excuses himself for the first by saying that there could be no limits placed to the expansion of a language (here the Gujarāti language), for the second, perhaps his long residence in the U. P. and away from Gujarāt is responsible. It is a pleasant, little volume all the same, from which the abundance of animal spirits peeps out now and then.



“SAMSĀRA PĀRIJĀTA NĀṬAKA ” by N. V. Thakkur.
Pp. 182 Price 2-4-0 (1925)

This Nāṭaka is meant for the stage, and is therefore embellished with the clap-trap and fun which popularise shows on the stage. A trustee commits breach of trust with the assistance of a corrupt solicitor, whose first wife becomes a Barrister and leaves him and he marries a second wife who is a Doctor. The fraud is ultimately exposed, and the proper party gets his due. There is nothing further done or said which would leave behind any abiding influence.



“DEVĀNGANĀ-A FIVE ACT PLAY : FIRST PART ” by
M. R. Dholakjā L. C. E. Pp. 163 Price 1-4-0. (1926)

Devānganā is the heroine of this play and though marrying a *Dāsiputra* is represented as an image of chastity. Some people see romance in every-day incidents; the preface of this book apotheosises such incidents and then launches into allegory. The style is popular.



“ AKHO, (A Play) ”. by Chandravadan C. Mehtā B. A., (1928)

The life of this gold-smith, metaphysician and poet of medieval Gujarāt was never dramatized before. That has now been effectively done and the play successfully staged through the exertions of the author.



“ BEHIND THE CURTAIN ” : by Yes'want Savailāl Pandyā. Pp. 160 Price Re. 0-10-0 (1928).

This book presents the eternal modern problem of marriage—an advanced college-attending youth and a girl far behind him, according to his lights in catching up his ideals. The writer has presented the problem in a pleasing way.



“ MADANA-MANDĪRA ” by Yas'avant Pandyā. (1931)

This book is a new departure and a bold one in our literature. By means of four one-act short plays the author has attempted to show that gods were as weak and vulnerable when Cupid attacked them as human beings; nay, they went a step further and committed incest

in some cases. He illustrates his thesis by means of four incidents in our mythology (1) those between Kṛiṣṇa and Kujā (2) Śaṅkara and Mohini (3) Viṣṇu and Vrindā, & (4) Brahmā and Sarasvatī (his daughter).

Indian mythology does not stand by itself in respect of such incestuous connections. Greek mythology was not above them. In case of these Indian pairs, efforts have been made to minimise or explain away the heinousness of their conduct by putting forward various excuses of necessity, for instance, that it was necessary for Viṣṇu to mislead Vrindā, otherwise her husband Jalandhara, would have gone on tyrannising over the world, because of her unassailable virtue.

But the author is not satisfied with such glosses; the conclusion he has come to is "that these revered individuals, in the end, fall a prey to the toils of Cupid and become toys in his hand." This opinion he has worked out with singular felicity of language and expression in the one hundred and twenty five pages that go to make up this book. It presents our gods—if not gods—these supermen at least in a new light when face to face with temptations. Humorous passages also are not wanting in it,



“BALIDĀNA” by Prāpalāl Thākoralāl Munshi. B. A., LL. B (1931).

Mr. Munshi's play which is more fit for acting on a stage to be effective than reading is concerned with the ever present blot on Hindu society: marriage of an old man to a young girl allowed, remarriage of a child-widow under any circumstances whatever, disallowed.

Ramā, a girl married and widowed within three months of the marriage, when still a child, is not allowed to remarry a young man of her choice, while her grandfather a very old man who was responsible for her marriage in infancy makes every preparation for marrying a girl of tender age, her friend. The shock to both of them is so great that they succumb to it and die.

The circumstances are tragically put and the language in the mouths of some of the characters rises at times to some height. It has already proved a success on the stage.



1. "VAN̄THELĀN A'NE BIJĀ NĀTAKO" 2. "JAIL OFFICE NĪ BĀRI " BY Jhaverchand Meghāṇī 3. "JALĪĀNVĀLĀ " by Dars'aka Pp. 172 : 166 : 110 Price Re 1-, 1-, -8. (1934).

The first book contains the first attempts from Mr. Meghāṇī's pen in the writing of plays. The title means "Villains and other plays." One of these "other plays" portrays the miseries of the wife of a pseudo-social reformer, who, though at heart is a tyrant, wants to show to his friends that he believes in the freedom of women. This particular one as well as the others are written with an eye to their being put on the stage. The language used is homely and the setting is familiar to Gujarātis. The plays therefore are likely to succeed.

The second book, which means the "Window of the Prison office" tells in the most effective and therefore pathetic way the experiences of those who come to interview their relations interned behind the prison bars, the tribulations of the interviewer and the interviewed.

the oppression practised by the prison martinets and similar other distressful items. The author has had personal experience of everything he writes and therefore the exposures are not imaginary. As usual Mr. Meghāṇī has succeeded in making his characters living and vivid.

The third book dramatises the sad Jaliānvalā Bāg incident of 1919 at Amritsar in a series of 20 scenes. They are so arranged as to cover all the different phases of the event and make it live over again.

The pictures on the jackets of this as well as the prison-window book are very suggestive.



(1) "A. S. KUMĀRI," (2) "GHARA-DIVADĪ" by Y. S. Pandyā B. A. (1934).

Both these are plays, and they bear on social subjects. There is a sort of latent humour and imperceptible satire in them; both so blended that one likes to go through them from cover to cover before putting them down. Those who have read Mr. Pandyā's other and characteristic works are struck by the facility with which he can change from one subject to another without sacrificing ability and efficiency.



"LOPĀ MUDRĀ :—Parts II and III." By. K. M. Munshi. B. A., LL. B., Advocate Pp. 92 : 102 Price Rs. 2. (1934).

This Nāṭaka from the pen of Mr. Munshi, who has just come out from the Bijāpur Jail, is a fascinating study of India in the dim ages of the past, when the

Āryas fought with the Dasyus, and the maidens of one enemy tribe fell in love with the youths of other enemy tribe and the consequence was great contretemps.

The scenes painted by Mr. Munshi are realistic, the old times with their rituals and observances, their forest-life and their home-life are presented vividly to our eyes, and the human feeling of love and lust, affection and hatred, which affected the mind of the primitive man as they affect the mind of the civilized man of today, in all their intensity and depth are graphically set out and brought into great relief against the background of jungle-life as lived then.

Mr. Munshi has studied this period of Aryan life with great care and has successfully tried to reproduce it, in archaic colours, in this and other volumes bearing on the subject. It is a new line struck out by him and does him great credit.



“TRANA NĀṬAKO” :—By Ramaṇa N. Vakil. M. A. Pp. 150. Price Re. 1. (1935).

These three playlets are written for the purpose of being acted by amateurs, school and college students. One of them shows up the difficulties of a poet, who is immersed in composing poems and distributing them gratis for the advancement of letters irrespective of the fact that his wife and children are starving. The wife, however brings him to his senses.

The other two are also travesties respectively of certain failings in the present-day graduates and certain

social customs of the Hindus of Gujarāt. There is humour depicted all throughout; though it is superficial and crude. Deep humour, however, would not have suited the purpose of the writer and hence the lower level.



“HĀTHI NĀ DĀNTA ” by Purus’ottama Trikamdās. (1936).

The author was convicted and sent to jail during the Civil Disobedience Movement and has utilised his leisure in prison for producing this skit in the form of a play, being the revolt of wives against husbands due to inequality of treatment concerning moral lapses.

The title in Gujarāti means “Tusks of an elephant,” and it is a play on the words of a Gujarāti proverb which says that the teeth of an elephant are of two sorts: one set for chewing, another for show. Thus men who are hypocrites have two different codes of morals; one for themselves another for their wives. Husbands can go wrong with impunity, wives cannot.

Women therefore start a society for encouragement of those who want to repay their husbands in the same coin as themselves. One of the members does try, out of bravado, to go wrong, but be it said to her credit, that at the last moment the innate modesty and chastity of her sex come in the way and she does not go the full length.

The author has chosen his character from the Brahmo Society of Bengal as divorces are allowed among them and as his characters have to resort to the Divorce Court. The presiding judge however, being a man, the story of

of the feminine petitioner is disbelieved and she loses. The play furnishes pleasant reading.



“JALINI.” by Divyānanda (1935).

This is a short play depicting the present ideas of both boys and girls about choosing their own partners in life. It must be said to the credit of the young writer that he does not pooh-pooh the old Hindu ideal of chastity in women and whatever he writes he writes so as to bring his view-points and expression of ideas within that limit. This is a great recommendation in favour of a rising writer.



“SAṆJĪVANA.” by Sanātana J. Buch. (1936).

In this drama the writer is labouring to show that though Kacha had learnt from his Guru the Saṁjivani Vidyā, he did not know what Saṁjivana in real worldly life meant. In the last dialogue between him and Devayāni, she teaches him its real beauty. It is the best part of the book.



“PALATĀTAN TEJA” by Indulāl Gāndhi; Karachi (1936).

“Changing lights” consists of five one-act plays showing different phases of the life of Hindu Society ranging from old world ideas to modern thoughts. They lend themselves to pleasant reading.





“EKA’JA PATNI.” By C. N. Joshi. B. A., LL. B. (1937).

This is a three-act play, written on modern lines, with stage directions etc. The author’s belief is that as long as the cheerless way in which marriages between young boys and girls are allowed to take place in the orthodox fashion and confined to the system of marrying inside the caste only, the salvation of India will never come about. He advocates freedom of marriage between members of the whole Hindu community, irrespective of caste.

In the play he has tried his best to bring into relief the advantages of the innovation proposed by him. The performance suffers from the handicap natural to a writer writing in this direction for the first time. With further experience crudeness will wear away.



“SĀP NĀ BHĀRĀ.” by Umā’sankar Joshi. B. A. (1937).

Eleven short plays modelled on the line of English one-act plays, this is what the book contains. It is very aptly named, “A bundle of serpents.” The evil that is chiefly responsible for the misery and the indebtedness of our rural population, viz, the village sowcār, the evil that is chiefly responsible for the untold misery of a young Hindu widow, viz., the mother-in-law, the evil that is responsible for the pitiable state of the Dheda and the Bhangi, all these poisons are laid out here in the most striking and the most vivid way.

An air of reality and picturesqueness is lent to the performance because of the language used. The Baniā, the

women, the villagers, the Dhedā and the Bhangi speak in the plays the dialect, the patois, they are used to speak; and this feature of the writing gives it a substratum of originality wanting in so many of our modern young writers.

He has not neglected the present changes in our social life, but the most valuable work is that concerned with villagers and their day to day life. The late Navalrāma in his well-known play, and Rāma Nārāyaṇa Pāthak in his "Dwirefa ni vāto" would easily come to the reader's mind when perusing this delightful collection. Indeed Rāma Nārāyaṇa has written an interesting introduction, in which he skilfully brings out the subtleties of the author. Our sincere congratulations to Mr. Joshi.



(1) "CHHELLO PĀVĀPATI" (1938)

(2) "KISMAT NO SITĀRO AND TWO OTHER PLAYS."
by G. L. Pandyā M. A.; B. T. (1938)

The first book is a three-act play, and depicts the very stirring life-events of Pratāp Simha commonly known at Patāi Rāval, the last of the Chauhāṇa Hindu kings of Pāvāgadha in Gujarāt before it fell into the hands of Mahomedans after a continuous fight and siege lasting for twelve years under Mahmud Begdā. The play is meant for acting by schoolboys and the language used is suitable for that purpose.

The second book contains a batch of three plays written with the same object. They have been successfully staged.





“ TRANSLATION INTO GUJARĀTĪ OF KĀLIDĀS'S
‘S'AKUNTALĀ ’ ” by Balvāntarāy K. Thākore, B A. Rāj Kumār
College, Rajkot. Pp 159 Price 0-1-0. (1906).

We note with pleasure that this is the fourth attempt of its kind to present in a Gujarātī garb the famous work of Kālidāsa. The previous translations date far back to the time of Kavi Narmadāśaṅkar, besides whom Rāo Sāheb D. P. Khakkhara and the Honourable Mr. Jhaverilāl have also tried their hands at it.

There is no doubt room for such a translation as the one under review. The love of the author for the Sanskrit original, his known literary talent and his close study of the previous translations to see where he can adopt or improve upon them, alone entitle the book to our attention.

But apart from that the effort to convey the ideas of the original in language, simple and popular, a difficult thing at all times, and most difficult in the case of Sanskrit books, has been tolerably successful. A vocabulary at the end of the book explaining the meaning of such difficult words as the translator could not help using, goes a great way to make the translation a success.

The cheap price at which it is issued and the still more convenient terms offered to libraries and students is an index to the fact that this has been a pure labour of love with Mr. Thākore, ☆

“VIKRAMORVAS'ĪYA NĀTAK'” Translated anonymously;
published by Himatlāl Gaṇes'ji Anjārīā, M. A. Bombay. Pp. 88
Price 0-4-0 (1906).

It is a little brochure, this translation. The attempt is worthy of praise, though it is not the only one in

Gujarāti. As at all times it is difficult to preserve in a translation the tone and spirit of the original, much might be excused in the work of the translator of such a difficult drama; but still here, one finds as if one were wandering in a wilderness of Sanskrit words and phrases instead of their Gujarāti equivalents.

The translator has felt this, and has punctuated almost every second or third word—especially in the poetical pieces—with its Gujarāti synonym. In other words, the translation is not simple, such as one not highly educated would care to peruse, much less understand. We trust this defect will be removed in the next impression.



“ MUDRĀRĀKS'ASA NĀṬĀKA ” : Kes'avalāl Hars'adrāi
Dhruva Pp. 138. Price Rs. 1- (1908).

The reader of Gujarāti literature requires no introduction to the translator of this drama famous all the world over, for the fine macchiavellian duel it sets out between Chāṇākya and Rāks'asa. Mr. Keśavalāl has long since made his mark, and for deep scholarship and solid literary work he has been bracketted with the late Mr. Tripāthi, with this difference, that perhaps the forte of the latter was philosophy and of the former, philology.

Of being a successful student of Sanskrit and allied languages, his work till now has furnished ample testimony. His Samsāloki translation into Gujarāti of the *Amaru S'ataka* and the *Gīta Govinda* bear the stamp of great erudition, his writings on Premānand and the extremely learned lecture he delivered as the President of

the Gujarāṭi Sahitya Paṛiśad at Bombay have won for him unexampled encomiums from all who are interested in the study of Gujarāṭi literature. We possess in him a rare philological scholar, and our only regret is that we cannot get more work out of him than as at present, nor compel him modest and retired as he constitutionally is, to give to the public more out of the vast literary lore, especially on the history of our language, he has silently been collecting for the last several years.

The present work is embellished with an introductory Preface, which is a study in comparative history itself. The data on which he bases the period during which the Nāṭaka was composed as being the latter part (third generation) of the sixth century, after ransacking and collecting the various ancient works, Buddhist, Sanskrit, Chinese, works on Numismatics and Epigraphy, furnish a treat in themselves, and compel admiration for an Eastern scholar who has thoroughly assimilated the lines of research work followed by Western *savants*.

The work is printed in the Devanāgarī character, and we would strongly recommend all Indian scholars to procure a copy and go through it, as they would find there, much that is new, much that would at least set them thinking and much that would delight their literary conscience. The translation itself is fairly enjoyable, but to us the great value of the book appears to lie in the introduction which is, so to speak, like a crown to the literary labours of the writer.



“ PARĀKRAMA NI PRASĀDL ” by K. H. Dhruva. (1912).

Only a few months ago, we had the pleasure of reviewing the second edition of this admirable translation of Kālidāsa's *Vikramorvaśhīyā Nāṭaka* and now a third edition has been called for. Its scholarly translator has utilised the opportunity by adding still more to its worth, in two ways. He has embellished it by means of a series of eight striking pictures, from the brush of the well-know artist of Western India, Mr. Dhurandhar, and thus provided for the reader, according to the Gujarātī proverb both gold and sweet smell.

But what would appeal more to the thoughtful and studious section of the reading public is the concise but extremely well-written introduction trying to determine the period when Kālidāsa lived. He examines the sources which are at best but few, with great acumen and intelligence and arrives at a result which seems to be as near accuracy as it is possible to have under the circumstances. He places the period somewhere near the middle of the first century B. C. By employing an ingenious method, Mr. Dhruva compels the plays to yield up their chronological secrets.

He has noted closely and given interesting tables of the different Chhandas used by Kālidāsa and other poets, and by means of a certain percentage worked out with great labour and which increases and decreases with the remoteness or the nearness of that particular play in which they are employed to certain ascertained periods, tried to confirm his conclusion, arrived at by other methods. We wish that the research methods of this

Gujarāt scholar may get a wider public to appreciate them. The only way to do so, would be to publish them in English.



“ MUDRĀ RĀKS’ASA. ” translated into Gujarāṭi by K. H. Dhruva. (1912).

A review of the Second Edition of this work was published by us in the July issue of 1908, and we are happy to see that it has now passed into a fresh edition. As usual with all the works of this erudite Gujarāṭi scholar, the introduction is the most valuable part of the contribution made by him; it contains so many original statements, the result of scientific research, that unless one elects to go into them in extenso, one fails to appreciate them at their true value. For instance, he has tried in the introduction to this edition to fix the time when Viśākhadatta, Avantivarmā, Chāṇākya Vātsyāyana, Dingnāga, Vasubandhu, Uddyotakāra, Dharmakīrti, Subandhu and Surarāja flourished from materials which would indeed tax the knowledge of any Sanskritist to reject.

He has further come to the conclusion that the Pārasika and Yavana, the S’aka and the Gāndhāra, the Hūṇa and the Bālhika mentioned in the drama were really one and the same tribe and not different, i. e., the Pārasikas were not different from the Yavanas, nor the S’akas from the Gāndhāras. He says that the Yavanāni dialect mentioned by Pāṇini is really the Irānian dialect prevalent in the sixth or seventh century before Christ. The native country of Parvataka is also determined by him in a convincing way.

But the most remarkable result of these researches seems to us to be the definite opinion he pronounces as to Chāṇākya being the author of the Kāmasūtra and the Nyāyabhāṣya. He says, so far back as twelve years ago he had ventured intuitively to opine that both the works came from the pen of Chāṇākya. Dr. Bhāndārkar and Dr. Jacobi both differed from him, and the former placed Vātsyāyana—another name of Chāṇākya—somewhere after the second century A. D. and the latter was sceptic as to one and the same person being the author of three such treatises on such widely different topics as Arthā, Kāma and Nyāya. Possibly it is not known to many that Chāṇākya, Kauṭilya, Bhallanāga Vātsyāyana, Payashil-swāmi, Dramil and Angul are one and the same.

This one fact led Mr. Dhruva to imagine that the author of these several treatises under different names must be one and the same person and now he has shown by the similarity of several works that the identity of the writer is placed beyond doubt.

A study of the Introduction is necessary to fully grasp his contention and position. We only repeat our desire, expressed before, that these remarkable researches merit a wider reading public than that of Gujarāt and that Mr. Dhruva should not hide his light under a bushel, but contribute articles relating to his researches to well-known English magazines, like the 'Indian Antiquary' and others. It is but due to him and them.



“VIKRAMORVASĪYA NĀTAKA OR PARĀKRAMA NI
PRASĀDI.” translated by K. H. Dhruva, R. A. (1912.)

This is another work from the scholarly pen of Mr. Keśavalal Dhruva whose previous works, we had the pleasure of reviewing before. Its original in Sanskrit is well-known, and an edition of the text with the various reading inseparable from such an old book, with commentaries in English is promised by him in the near future. It will be a treat. This translation is intended for the higher standards of the Sayāji High School at Baroda, and the restraint that Mr. Keśavalal has exercised over himself in the use of pure Sanskrit words in the reproduction is admirable.

We stumble over many words with Persian origin and many pure vernacular phrases. This is a great advantage to the boys and the vocabulary at the end makes their task still easier. But for it, they would have failed to understand some of the verbs which he has had to coin directly from Sanskrit, under stress of producing the verses in the same metre as the original. We have found the translation on the whole very readable and such as gives a very good idea of what the original is like.



“S’RI BHĀGYA MAHODAYA NĀTAKA”:—by S’igrakavi Jagannāth Pp. 124. Price Re. 1 (1912).

Śigra Kavi Jagannāth was a poet who flourished in Kāthiāwād in the seventeenth century, A. D. His command over Sanskrit was so great that he was honoured at the Poona Court by Nānā Fadnavis, in spite of the jealousy of the Dakṣiṇi poets living there,

He was like Ursi honoured by the Gāekwār. He has written several Sanskrit works, and this Nāṭaka is one of them.

It represents the several *alaṅkāras*, presenting themselves as courtiers at the Darbār of Mahārājā Vakhatsingji of Bhāvnagar—whose subject he was—and recounting their significance or functions. The Editor has explained the text by means of annotations.



“DHRUVĀBHĪYUDAYA”:— By Khels’ankar S’ankarlāl Bhatt and Jagivandās K. Pāthak. Pp. 192. Price 0-12-0. (1912).

Śighrakavi Śaṅkarlāl of Morvi is known as a great scholar of Sanskrit, and dramas written by him in Sanskrit have won the admiration of scholars like Prof. Max Muller. The present book is a translation of one of such dramas, and betrays all the signs of his ripe scholarship and erudition.



“ABHĪJNĀNA S’AKUNTALĀ,” by Barrister Maganbhai Chaturbhāi. Patel. (1915).

This is the fourth or fifth translation into Gujarātī of Kālidāsa’s well-known play. They are all of varying excellences; the leading feature of the present translation is its notes, which point out the excellence of the various passages in the original text, which but for special attention being drawn to it would in the nature of things be lost in being conveyed from one language into another.

The introduction will repay perusal, as from it the reader would find that the translator has tried to enter

into the heart of the famous dramatist, and attempted commendably to carry his reader with him. The text of the translation is very simple and the novel feature of the notes considerably facilitates the task of the reader, in following the trend of Kālidāsa's sentiments.



“PRIYA DARŚANĀ” by K. H. Dhruva. (1915).

Harśa, the Prince-poet of early India, (sixth century A. D.) whose successful arms had reached the borders of China, is the author of this play in Śanskrit called ‘Priya Darśikā’ or as the learned translator has chosen to call it, ‘Priya Darśanā.’ In an erudite introduction Mr. Dhruva has given a very interesting account of the times before and during which this destroyer of Huns flourished. Thāneśvar, his capital, though small in area, is shown to have rivalled Pātaliputra, in extent to which it sheltered wealth, valor, and learning within its precincts, and for each and every event mentioned by him, he has quoted an authority such as cannot be gainsaid.

The incomplete record of the life of Harśa written by the famous Bāṇa, has no doubt furnished the data but they have been laboriously supplemented by materials drawn from other sources, such as the Dānapatras of Harśa, the account of those times written by Yavan Chang and other contemporary works. The several details of the numerous battles waged by the Emperor are of great historical import, and sure to furnish food for thought and reflection to European scholars, if presented in English.

The translation bears the stamp of intelligence and scholarship usual with all his works, and it need not be said that each word in the translation seems to have been chosen carefully so as to bring out its full significance.



“PRATĪMĀ NĀṬAK” :—Maṇilāl Chhabārām Bhatt Pp. 80
Re. 1-0-0, (1916).

This is a translation into Gujarātī of the wellknown Sanskrit drama by Bhāsa, based on certain incidents in the Rāmāyaṇa. It is bound to appeal to every Hindu. The translation is done in a commendable way, and will repay perusal. The footnotes add to its value.



“SĀCHUN SVAPNA” : By Keśavalāl Hars’adrāi Dhruva,
B. A. Pp. 102 Price Re. 1-8-0 (1916).

This translation of the celebrated play written by Kavi Bhāsa and called the *Swapnavāsavadatta* fully justifies the great expectations that would be raised by the name of the translator, Mr. Keśavalāl Dhruva, whose scholarship has been reviewed over and over again in these columns.

The introduction which fixes the time when Bhāsa flourished is sure to repay perusal. We need not say anything beyond this, that we simply found it fascinating. It has handled the historical materials at the disposal of scholars in a masterly way.

“MADHYAMA VYĀYOGA.” translated by L. Haraprasād. (1917).

The beautiful little play of Bhāsa though prescribed as a text book for University Examinations, is nevertheless, on account of its intrinsic worth, quite the thing to be placed in the hands of those who study in the primary as well as secondary schools.

Filial piety is its keynote and the way in which the children of the old Brāhmin couple vie with one another in offering themselves to be sacrificed to Hiḍimbā is very touching and instructive. The publication of the translation is very timely, and is done in such a way that the juvenile people would not find it hard to follow it.



“NĀGĀNANDA.” by Ramaṇika Jayachand Dalāl B. A., LL.B. (1920).

This is a second translation of the play of Śrī Harśa in Sanskrit, part one having become old. The translator has fully entered into the spirit of the original and produced a creditable work.



“RATNĀVALI.” by Ratupatirām Udyamrām Pandya. Pp. 106. Price Re. 1-4-0. (1921).

This celebrated play of Hars'a in Sanskrit is not translated into Gujarāṭi for the first time. But the present translation, which appeared in instalments in the monthly *Samālochaka*, has many distinguishing features which were absent in its predecessors. A most readable Preface, and a few illustrations, are some of those features; and in point of time being the “latest” it has

necessarily benefited by the existence and defects of the prior ones.



“PRADHĀN NI PRATIGNĀ :” By Rāo Bahādur Kes’havalal Hars’hadrai Dhruva, B. A., Pp. 152, Price Re, 1-4-0. (1922).

This is a translation of a well-known play of Bhāsa called the *Pratignā Yaugandharāyana*, and a complement of his *Svapnavāsavadatta*. It had once appeared in a popular monthly, now defunct, and has been resuscitated with alterations and changes, much for the better.

As is usual with all his publications, Rāo Bahādur Dhruva has perfac’d this one also with a very valuable and erudite introduction, bearing on the different phases of his book, with an antiquarian research-scholar’s acumen. We prophesy for it the same high place in literature as his other translations.



“PRATIMĀ” by Diwān Bahādur K. H. Dhruva. (1928).

One can safely say that the Diwān Bahādur has become Bhāsa-mad, as his energies have of late been taken up with translating one or the other of the plays of Bhāsa, the well-known Sanskrit play-wright.

This is the fourth of its kind. Its full name as given by him is *Pratimā Das’aratha*, and it is taken up with the banishment of Rāma to the forest. In a scholarly introduction he brings out the good points and the flaws of Bhāsa showing how he has differed from Vālmiki, where he has improved upon him and how he has amended the text, which he prints along with the translation.

In noticing his other works, our complaint has always been that his introductions should be written in English, so that they may have a wider reading public; it will also have the advantage of having his conclusions tested by non-Gujarāṭi and European scholars, who may either challenge or confirm them, as the subjects which he discusses are not such as can have their light hidden under a bushel. They merit wider publicity, not merely a provincial one.



“KUNDAMĀLĀ,” by Prof. Bhavānis’ankar Vyās. M. A. (1936)

Dinnāga, the great Sanskrit poet, is said to have written this play, on the great tragedy in Rāma’s life, viz., his expulsion of Sītā, when she was with child. The play is very well-written in the original and has tempted a scholar like Dr. Woolner to translate it.

So far as this translation in Gujarāṭi is concerned, we think it is well executed and would certainly bear perusal.



“CHANDRA RAMAṆA OR THE LABYRINTH OF LOVE: COMIC DRAMA IN FIVE ACTS.” by Prof. Narbhes’ankar Prāṇajīvan Dave, M. A. Professor of Logic and Moral Philosophy, Sāmāldās College, Bhāvanagar. S’ambhu Printing Press. Pālitāṇā PP. 127. Stiff-paper cover. Price 1-0-0 (1910).

“MEASURE FOR MEASURE OR DO IN ROME AS THE ROMANS DO” by the same author. (Illustrated). British India Steam Press, Bombay and State Printing Press, Bhāvanagar, Pp. 114 stiff paper cover. Price 1-0-0 (1906).

Prof. N. P. Dave has already won his spurs in the field of literature under the *nom de plume* of “Kāthiāwādi” as

the first translator into Gujarāṭi of Emerson's Essays and the writer of "Chandā" and "Sundar and Vidyānanda".

He has now projected a series of translations of Shakespeare's plays into Gujarāṭi. We possess an old translation of "Two Gentlemen of Verona" and several adaptations have been made by Pārsi writers of Romeo and Juliet, Othello, Hamlet, &c, but we have yet to get a complete series on the lines chalked out by Prof. Dave.

We have had three plays from his pen till now: Julius Ceaser, Othello, and Measure for Measure. The first of the two books under review is an adaptation of "All's well that Ends Well," and the second, a translation of "Measure for Measure." The execution of both is good. The latter is prefaced with a learned introduction on the "Plot" of the play and a discussion on the *dramatis personae*, somewhat in the strain of the criticism which we see in Mrs. Jameson, Dowden, Gervinus, and other Shakespeare scholars.

To purely Gujarāṭi readers the introduction and the discussion must prove very instructive. The books have been published through the support of the Mahārājā of Bhāvnagar and his Diwān, who take an interest in literary matters.



"VIKRATA BUDDHI NO VIVĀHA" by Jivanlal Amarshi. Mehlā, (1910).

This is a farcical play adapted from the Marathi of Prof: Kāle, called "Vikshipta Rāo". It is meant to show up the follies of those aged Indians who hanker

after marriage even when on the verge of the grave. In this particular case, the situation is rendered more comical by the palming off of a boy in female clothes on such an over-anxious bride-groom. There are several excellent touches in the composition, to illustrate the various lighter sides of our Indian nature.



“**MERCHANT OF VENICE** : Translated ”by Narbhes’anker Prāṇajivan Dave, M. A. Pp. 64 and 106 Price Rs. 1-4-0 (1911).

This is the fourth number of the series of Shakespeare translations undertaken by Prof. Dave. It is in some respects on a level with an upto-date English edition of the plays, especially the introduction which takes a critical survey of the plot of the plays, of the characters, &c. Furnivall, Gervinus, Mrs. Jamieson, and other well-known writers have been drawn upon to furnish materials for the introduction, which is well written. The book is a useful addition to our literature.



“**VĪRA SHĀHU**” :-By Ambālāl Nārāṇjī Joshi, B. A. Pp. 12-40 As. 6. (1930).

A play in three acts based on Miss Robinson’s “Under Sentence”. It is an attempt to present an episode in Aurangzeb’s life. The life of Shahu (called Vīra Shahu) the grandson of Shivāji whom the Mogul Emperor had kept as a prisoner in his Durbār and who was still a child then, was spared at the request of Princess Zeb-un-nisā. He was saved from conversion to Islam also. He gives a straight talk to the Emperor and tells him

how he has wasted his time and why he finds himself isolated and lonely in the evening of his life, and all these please him, and he spares him.

There is a short review of the State of Gujarati literature given as an introduction to the book, which is well worth reading for its comprehensive survey. The language is simple and as a first attempt of the writer the work is a promising one.



“PRĀYAS’CHITTA.” by A. G. Desai. Pp. 48 Price 0-4-6 (1924).

Maurice Maeterlinck’s play, “Sister Beatrice” has been adapted to Indian life in Hindi, and Mr. Desai has rendered it into Gujarati. It is a very short play and can be finished in five minutes. It shows how an erring soul repents of her moral lapses and is once more received into the bosom of the All Merciful.



“DHINGALI.” By Prānājivan Vis’wanāth Pāthak, M. A. Pp. 40-126. Price Re. 0-12-0 (1925).

Ibsen’s “A Doll’s House” is a well-known drama, A wife’s intense desire to serve her husband in every way, good and bad, lands her in great complications and the picture indelibly impresses itself on one’s mind.

The translation of the drama is done by one brother and the scholarly introduction is written by the other (Rāmanārāyaṇa,) in which he introduces the reader to everything that is worth knowing about Ibsen. It shows

a very deep study of Iben's works, resulting in a very lucid exposition.



“WILHELM TELL.” by Schiller. translated by Narsimhabhāi Is'varbhāi Patel (1928).

Seventy-eight brightly and intelligently written pages on the life and life-work of Schiller. This is an introduction to Gujarati readers for the first time we believe, of the world-famous Schiller and his work. His well-known play Wilhelm Tell is translated here and ably annotated and illustrated too. The author has done his work with a thoroughness which is admirable.



“KHEDUTA NO SHIKĀRI.” by Jugatrām Dave. (1932)

This is a little brochure containing two plays by Jugatrām Dave. The plays are very well written and are a typical production of the masterly pen of the playwright. They are bound to help the propaganda for prohibition in the villages, as the language is so simple. The first it is, it seems, taken from Tolstoy's “First Distiller”.

Such brochures must be printed in thousands and broadcasted by Prohibition Societies and Social Welfare Associations.



“CHITRĀṄGADĀ”. translated by Mahādeva Haribhāi. Desai.
B. A LL. B.; (1916).

This is a very readable translation of the Bengali play written by Sir Rabindranath Tagore. The translator have

taken special care to make it resemble the original as much as possible and has been able to preserve its spirit.

The preface is, however, written in a very "high" style and would not be understood by many.



"PUNARJANMA" : by Kanaiyālāl Fakirbhāi Mehta. Pp. 24. Unpriced. (1922).

This is a translation of a Bengali farce by Dvijendralāl Roy in which a miser is brought to his senses by the combined efforts of his wife, sons and relatives. It will appeal more, looking to the way in which it is translated to the public, if staged. In reading, much of the effect that the translator has sought to bring about is lost.



"MUKTA DHĀRĀ" :— By Nānālāl Nāthabhāi Shāh. M. A. Pp 96 As. 8 (1922).

To readers of the *Modern Review* this play must not be unknown. It was also published in Bengali in the *Prabāsi*. It is one of the latest of Dr. Rabindranāth's plays, and is well rendered into Gujarātī.



"MUKTA DHĀRĀ" : By Kārsandās Narsimha Māṇek Pp. 110. Price As. 6. (1922).

This is another translation of Tagore's play. One we have already noticed in the last issue and we wonder if there is room in literature for two such translations

brought out in hot haste. This one reproduces the original also in a way which does not tax the reader's power of concentration.



"ACHALĀYATANA ". By G. Kripalāni. Pp. 153 Price 0-10-0 (1923).

Babu Rabindranāth Tāgore's Bengali book is translated into Gujarāṭi by a Sindhi, with a few observations by a Dakṣhaṇi Kālelkar. In spite of these drawbacks, the readability of the work does not suffer.



"RĀNĀ PRATĀP SINGH ". By Jhaverchand Meghāni, B. A. Published by the Saurāshtra Sahitya Mandir, Rānpur, Kāthiāwād. Pp. 168 Price Rs. 0-12-0 (1923)

The late Babu Dvijendralāl Roy's play in Bengali on the vicissitudes and adventures of Rānā Pratāp is well-known all over India. This is a translation of the book in Mr. Meghāni's inimitable and sympathetic style.



"MĀLINI ". By Bhakta Narsinghabhai Rāmbhāi of Vishva Bhārati, S'āntiniketan (Price 5 as). (1924)

This a translation of Rabindranāth Tāgore's play of the same name. It is a laudable attempt, and places within reach of those who do not know Bengali, one of the distinguished author's well-known works.



"CHITRĀNGADĀ AND VIDYĀ-ABHISĀPA ". Translated by Mahādeva Haribhāi Desai and Narahari Dwārkādās Parikh. Pp. 80. Price Rs. 0-3-0. (1925).

Rabindranāth Tagore's world famous plays are most intelligently translated by the joint translators. Mr. Kālelkar's preface is worth perusal.



“SHĀH JAHĀN”. by Jhaverchand Meghāni. Pp. 172 Price 0-10-0. (1926).

Dvijendra Lāl Roy's play on this subject is well-known in Bengālī. This is a translation thereof, remarkable in more ways than one. For instance, the introduction of ‘Shāh Jahān's Bhāvanā Śrīṣṭi’ is a fine piece of writing. The style of the whole work is simple and popular.



“RĀJARS'Ī CHANDRAJIT”. by M. M. Bhat.

This is a translation of a Bengali-Nāṭak of identical name written by the Mahārājādhirāj of Burdwān. It would be appreciated much in Bengal, the house of the Kālī, than Gujarāt, for the several views expressed on the worship of Kālī and its consequent horrors.



“PRAFULLA”. by the late Gaṭulāl Barfiwālā. (1931).

The name of the late Babu Girish Chandra Gosh is well known to the theatre-world of Bengal. He wrote a play bearing the above name on a social subject which was translated into Hindi from which the book under notice is translated. Mr. Gaṭulāl Barfiwālā who died young, was a great reader. In the course of his reading he came across this play which he liked so much that he wanted his Gujarātī knowing friends to read it and hence this translation,

The play is full of animating and animated scenes witnessed often in a Hindu's social life and has done well on the social stage in Bengal. The translation is done in simple almost homely language and hence interests its readers as the flow is even and does not tax his brain for making an effort to understand difficult words.



“INDRĪYAJAYA NĀTAKA ”:—By Ishwarlāl A Dixit. Pp. 204 Price Rs. 1-4-0. (1914).

By means of about a score of Paurāṇik stories, the writer tries to illustrate the present and past condition of India in religious, political and other matters. He has drawn freely upon Sanskrit and English to strengthen his thesis. For a first attempt, he has done well.



“VIDYĀ-MAHATTVA SAMVĀDA.” By Purshottam Jhīnābhāi Pp. 48 Price As. 0-2-0 (1917).

These are dialogues intended for juvenile use at the time of prize-distributions or school-exhibitions.



“KETLĀKA SAMVĀDO”. Chāmpsi Vithaldās Udeshi, Calcutta (1920).

Mr. Chāmpsi's excursions into prose have appeared in a collected form in this little book, under the name of “Some dialogues”. We congratulate him on his creditable performance.

The dialogues are both informing and readable. Some of them like those between Pratāpsimha and Manasimha of Amber, between Mahārāja Prithvirāja

and his consort are stirring, and reminiscent of Rajput nobility, courage and chivalry, the one between Bilya Mangal and the courtesan Chintāmaṇi is educative also, and its illustrations add to its interest.



“SAMVĀDA GUCHHA”. By Govindbhai Haribhai Patel. Pp. 246 (1921).

There are twenty-one imaginary conversations between famous historical and mythological personages or pairs, like Sri Kṛiṣṇa and Karna, Rāmadāsa and S'ivāji, Alexander and Porus, Rāma and Hanumān, Rāṇā Pratāp and his brother, Rāvaṇa and Mandodari, Paraśurāma- and Bhīṣma, Nala and Kali, and others, in this book.

We confess we have not yet come across such a delightful book where, in the shape of dialogues between these celebrities, the author has successfully demonstrated the inner working of the old Indian or Aryan mind. He has thoroughly entered into and grasped the spirit of the lives of the parties who carry on the dialogues, and is equally thorough at home in presenting it to his readers.

We admire the facility with which he has handled the points of view of each speaker. There is only one defect and that is of the style, if it had been less Sanskritised and more vernacular, its popularity would have been assured.



“SWĀMI-BHAKTA SURAPĀLA ” :— a pamphlet of 18 pages.

It refers to a wellknown incident in the history of old Gujarāt and is cast in the form of a play from which

female characters are absent, and is meant to be acted by children. The language however is above their heads, as it is not simple.



“SAMVĀDA GUCHHA : PART SECOND ”:—By Govind H. Patel of Dharmaj. Printed at the Arya Sudhārak Printing Press, Baroda. Pp. 227. Price Re. 1-8-0 (1923).

The first part of these “Imaginary Conversations” or dialogues was noticed by us. We were of opinion that it was a unique work in Gujarāṭi and a valuable asset. The dialogues given in this part are equally valuable and throw a good deal of light on our mythological and historical past. The dialogues between Rāṇaka Devī and Jayasiṃha, Viramati and Jagadeva, Rāma and Mandodari, Kumbhakarna and Rāvaṇ are admirably set out.



“DIALOGUES WRITTEN BY KALĀPI AND KĀNTA ”:—Published by Jivanlal A. Mehta Pp. 152 Price 0-12-0 (1923).

Kalāpi, the late Thākore Sāheb of Lāṭhi and his friend ‘ Kānta ’ the late Maṇisankar R. Bhatt had in addition to verses, written certain attractive dialogues between various historical and mythological persons. They are printed in this book along with the ‘ Dharma Vichāra of Swedenborg,’ written by Kalāpi.



“KRĪŚNA VAKILĀT ”:—by Premayogi. Pp. 57 Price 0-8-0 (1924),

Here is a mythological story of Arjuna and Hanu-mān vying with each other about the trial of their

strength in bridge-building and bridge-demolishing, in which Arjuna loses, and is prepared to eat fire. Kṛiṣṇa intervenes and by his cleverness, pacifies both. This incident is dramatised here.



“SAMVĀDIKĀ ”:-by Popatlāl Punjālāl Shāh (1929)

The book is a collection of dialogues, divided into two parts, those meant generally for every body and those meant for Jainas specially. The introduction gives a short history of this branch of literature. The dialogues furnish delightful reading and many of them have been successfully acted on the stage at school-gatherings.

NOVEL
(Historical)

NOVEL (Historical)



"ALEXĀNDER NĀ SAMAY NUN HINDUSTĀN":—by G. M. Desāi of Broach. Price 1-4-0 (1908).

The writer is a hale and hearty old gentleman of 62 years who hardly feels his age. He is well-known amongst his friends as a lover of letters, and the object he has placed before himself, viz., to give a picture of Indian Society in which domestic virtues such as filial love, reverence for elders, should harmonise with loyalty to the paramount power, and the subjects' affection for their ruler has been ably carried out.

Several incidents for instance, the mythical origin of Broach (called Bhrigu Kachchh), the miscellaneous adventures of Kesari, the hero of the novel, do not quite fit in with the plot nor with the title of the book; but it may be said to their credit that they do not jar upon the reader.

The narrative, although it professes to portray the state of ancient Hindu Society, in no way differs from many other stories which deal with the same state of society in mediaeval times. However it abounds in rich descriptions of processions and marriages (which at times look as if the writer had taken the cue from the same demonstration as are held in the present times) and of natural scenery, which shows a powerful pen.

Two-thirds of the book does not deal with Alexander's adventures at all, which are reserved for the tail end of the story. To the details of the route march and description of the first clash of arms between Alexander and his Indian foe, even Vincent Smith could not take exception, so faithfully are they adhered to. But the result of the second fight, alleged to be near Multān, where Alexander was said to have been wounded and given shelter by the Indian King, as well Alexander's dreams, seem to be made up to embellish the tale.

The book still furnishes fascinating reading; but above all, its merit lies in its simple, homely and clear-cut style, a style created by old time studies, a style which is slowly to the detriment of the language, vanishing and giving place to a stilted, Sanskritised style. To say it can be read with interest by boys, girls and the most ordinarily as well as highly educated persons is but giving it its due.



“KHUDRAT NO KHELA” Part I by F. A. Munshi. (1910)

This is a novel in Gujarāti, portraying Turkish domestic life and based on Ottoman or European Turkish history. It foreshadows events in Turkey leading up to the rise of Major Enver Bey, the most famous hero of the young Turkey party. It is most fascinating reading and one feels as if one were devouring a morsel from the Arabian Night's Entertainments. The events are charmingly connected and incident glides so imperceptibly into incident that you cannot put down this book till you have finished it.

The parts played by Zobeidā, Laylā, Salim Pāshā and Okif Pāshā are most admirable. The style is that poetical prose which in the hands of an Urdu scholar has made Gujarātī so very pliant and the rhythmic cast of the sentences and sub-sentences, produces a soothing effect upon the reader. Mr. Munshi knows his Gujarātī and Urdu both very well and has utilised them equally so.



“SINDH UPAR SWĀRĪ (INVASION OF SIND).” by Chuni-lāl Vardhamān Shāh (1912)

The very first invasion of Sind by Mahmud Kāsim is the theme of this novel. Dāhir Rāi, the Hindu king, was a great believer in astrology. He was told by an astrologer that whoever married his sister would become a king and so to prevent the catastrophe he married her himself. Such folly is still known in Sind, as ‘Dāheri;’

Falling a victim to such statements, the other Hindu Kings of Sind did not come to his assistance; because they were told that ultimately the banner of Islam was to float over Sind. Therefore they saw no good in offering resistance to the Musalmān invader.

The narrative is interesting and the scenes well described. It will serve to make the history of Sind, in earlier times, better known in Gujarāt, where until now, very little interest is taken in the affairs of that part of the Presidency.



“VĪRA DURGĀDĀS” by Vitthaldās Dhanjibhāi Patel. (1912).

Mr. Vitthaldās Dhanjibhāi’s name is known as a writer of good repute and this novel keeps it up. Miss

Jane Porter's novel "Scottish Chiefs" inspired him to produce something like it in Gujarātī and the stirring incidents in the history of Mārṡād, at the time when Aurangzeb conquered Jodhpur, during the minority of Ajitsimba, furnished him with a parallel to the adventures of William Wallace.

The heroic part played by the Mārṡād warriors headed by Durgādās at this time needs no repetition, and the novel at every step takes us over that interesting ground.



"SOMANĀTH NUN S'IVALINGA" by Chunilāl Vardhamān Shāh. (1913)

This book is a gift to the subscribers of the *Prajā-bandhu*, a weekly newspaper. The novel treats of the sack of Somanāth by the Mahmud of Gaznavi. There is sad lack of historical fiction in Gujarātī, but books of this nature would go a long way towards remedying this defect. Historically sound in outlines, the novel in a most interesting way narrates the adventures of Mahmud, and King Bhīma of Gujarāt.

The interest is so well sustained that one does not like to put down the book till one has finished it. An easy style contributes much towards the merits of the work.



"PĀṬAṆ NI PADATI NO PRĀRAMBHA" by Chunilāl Vardhamān Shāh. (1914)

This is a novel, interestingly written in popular language. It deals with a chapter in the early history of old

ujarat, and draws a picture of the beginning of the fall of Pāṭaṇ. Like all the former works of Mr. Shāh, this historical novel, furnishes both distinction and entertainment.



“NIZĀM SHĀHI NO VAFĀDĀR VAZIR”:—by Chandulāl Athālāl Vyās. Pp. 247; Price Rs. 1-4-0 (1914).

This is a well-written historical novel and is concerned with the loyal services rendered by a Hindu Vazīr to his Mahomedan master.

It is a stirring incident in the history of the Deccan, and as the language is very simple, it is likely to command a large circle of readers.



“PĀṬAṆA NI PRABHUTĀ”:—By ‘Ghaṇas’yāma’ Pp. 240. Price Rs. 2-0. (1916).

This is a historical novel, recalling the times when Gujarāt gloried in its own kings. The period chosen is the one when owing to the invasion of the province by the Mahomedans (Mahmud of Gaznavi). Anahilwād Pāṭaṇ, the capital of Gujarāt had lost much of its importance.

The narrative portrays the struggle of the Jaina with the Rajputs for mastery, and incidentally depicts the intrigue of the Jaina as well as his valour. The creed of ‘Ahimsā’ did not stand in his way, and he wielded his sword as effectively as his brain when the occasion demanded the use of the one or the other.

The story is a “galloping” one, and the patriotism of the inhabitants of Pāṭaṇ, whether Jaina or Rajput,

when threatened by an alien enemy is the most creditable episode of the whole story.



“GUJARĀT NI GARJANĀ or HEMĀCHĀRYA NUN JIVAN SŪTRA.” by Chunilal Vardhamān Shāh. (1917).

Jainas enjoyed at one time in Gujarāt immense political power, and many are the stories told of the way in which the Yatis took full advantage of their position; not always to their credit. However one of them, Hemchandrāchārya has left a name behind him, and the novel relates his doings in a fascinating manner.

Mr. Shāh's historical novel always furnishes instructive and entertaining reading and the present work is no exception to that rule.



“ARUṆA OR VĀRĀNGANĀ KE VĪRĀNGANĀ.” by R. N. Shāh. (1920).

The historical incident of Aruṇa, the mistress of Rāṇā Udayasimha of Chitore, fighting to save the honour of that ancient Rajput house and successfully turning back Akbar and his Mughal hordes, is the fine subject-matter of this interesting novel, and no one will regret the time spent in reading it.



“MOGUL SANDHYĀ.” by Rājendra Somasūtrāyana Dalāl B. A. (1921).

The writer of this novel is engaged in a sordid profession, working as an ordinary broker on the Stock Exchange, and it is greatly to his credit that he has not allowed the pursuit of his business to come in the way of

his leanings towards literature. " Vipin " was his first novel and this is his second.

It describes the treachery of the last of the great Moguls, in respect of the Rajputs. Although the narrative does not, on the whole, reach a high level, there are several bright passages and chapters in it which arrest the reader's attention.



"PREETHVI VALLABHA." By Kanāiyālal Māṇeklāl Munshi, B. A., LL. B. Advocate, High Court, Bombay. Pp. 268, Price Rs. 1-8-0. (1921).

Mr. Munshi, by his two previous historical novels, *Pātaṇ nī Prabhuṭā* and *Gujarāt Nō Nātha*, has established himself as a writer of no mean order. His delineation of human character, feelings and passions is superb.

This particular novel is concerned with the seventeenth expedition of Tailapa against Munja of Avanti (Ujjain) as a result of which the latter was captured alive and taken to Telangana. Before he was killed, he went through various experiences in the capital of his captor, and one of the most notable was the subjugation by him of Tailapa's ascetic, widowed sister, Mriṇāla Devi, who had deliberately deadened all softer emotions of her heart. Before Munja's sunny smiles and playful arts, Mriṇāl first melted, and then gave way completely.

Similarly the rousing of love's passions in Vilāsavati by Rasanidhi (Bhoja) is admirably depicted. Our only regret is that instead of closing the whole story abruptly, the author has not "played" Mriṇāla and Munja longer,



"PREMAGHELI PANNĀ," by G. M. Pandyā. Pp. 339
Price 3-8-0 (1923).

This novel though confined to the times of Akbar and the heyday of Rajput chivalry, is also meant to give a picture of the present national aspirations; and for a first attempt is certainly well conceived and well written.



"ABRIDGED KARĀṆA GHELO;" published by Gujarāt Vidyāpīṭha, Pp. 193 Price 0-13-0 (1923)

Karāṇa Ghelo was the last Hindu king of Gujarāt, before it passed into the hands of the Musslamans. His last days were described in a novel of that name, which has become a classic in Gujarāti. School editions of that novel have already been published by Government; but this abridgement is a new departure. The Vidyāpīṭha has abridged the work and divided it into connected chapters for its school purpose.



"AJOJI THĀKORE: Part I." By Uchharangrāi Kes'avraī Ozā B. A. Pp. 108. Price Rs. 2-8-0 (1924)

This interesting novel is designed to put before the reader, a subject most vital to the present and future state of India, viz. the relations of the Indian States with the Paramount Power. The States are also passing through a transitional period, and the novel shows how the world forces when they affect the scion of a Ruling House stir him and how he aspires to free his own people from the shackles put upon them.

The opening pictures of the condition of things in an old-world Native State are certainly good. The later

pictures of the prince and his lady-companions moving amongst Egyptians and Turkish patriots and democrats are certainly stirring, though woe fully improbable and colossal.



“IRĀVATI - A HISTORICAL NOVEL.” by Ohhaganlāl Thākordās Modi, B. A. Pp. 308, Price 2-8-0 (1925)

The book is said to have been based on a Dutch novel. It gives a graphic description of the times of Emperor Akbar, and we feel at times as if we were re-reading all that is written about them by Faizi and Abul Fazl. The religious discourses, so much liked by the Emperor, are reproduced here, and the consequent intrigues rampant there to dethrone Akbar and put Jahāngir in his place are also described. Irāvati, the heroine though neglected, remains faithful to her lover. Altogether it is an interesting story well told.



“MURID-E-SHAITĀN.-THE DISCIPLE OF SHAITAN” by Thakkar Nārāyaṇ Vasanji. Pp. 215 Price Rs. 2-8-0 (1927).

The other name of the book is the excesses of the Moplāhs of Malbār. It is a vivid word-picture of the fanatical outburst on the part of the Moplāh Mussalmans of Malbār six years ago (1921).

Incidentally the author tries to expose the fallacy of those who preach that the Korān enjoins the principle of religious toleration.

He also feelingly points out the sad result of treating a very large part of her Indian brethren as “untouch-

ables" an evil rampant in its worst aspects in South India. It is based on a Marṭāhi novel. Its style is the one usual with the author, stilted and Sanskritised. It is full of historical information.



"SULTĀNĀ RAZĪĀ," by Sadik. (1928).

It is a sumptuously got-up volume and though written in the form of a novel, shows the incidents and events in the life and reign of the Sultānā in their true perspective. It is so well written that we are sure that every reader would like it. A young Mahomedan from Irāk writing in an Indian vernacular so well is something worth noting.



"RĀMANAGAR NO RĀJAVI". by Hari N. Pāthak (1934)

The modern state of Dharampur, near Bulsār (known as belonging to Prant Rāma Nagar) is situated in what is known as North Konkan. Its *gādi* has been occupied by the Sūrya Vamśi Sisodiā Rajputs, and it has played a very prominent part in the old and medieval history of Gujarāt.

It consequently possesses many brilliant chapters, in which Valour, Courage, Chivalry, and the observance of promises given at great sacrifice, stand out pre-eminent.

The story narrated in these pages deals with these praiseworthy characteristics of its rulers and begins with the times when its King Mahārājā Somadeva (A. D. 1680) was ageing but the state was still possessed of its pristine glory. It furnishes interesting reading.

“CUTCHH NI PADMIṆĪ”—By Thakkur Nārāyaṇa Visanji.
Pp. 40. Price Rs. 3/-. (1935).

Queen Rajain is the heroine of this story and King Punāro, its hero. It is a romance of old Cutch, the land of virile men and women. It begins in Vikrama Samvat Era 1015, and is concerned with many stirring incidents in the eventful reign of that King.

These incidents have been set out in the usual verbose style of this voluminous author; but what we particularly want to point out is the supplement of one hundred and eight pages at the end, consisting of three parts in which the writer has examined the reign and characters of King Punāro and Jām Lākḥā Fulāṇi, as described in folk-lore and also from a historical point of view. He has consulted twenty-seven different works in Hindi, Sanskrit, Gujarāṭi and Urdu to compose this supplement. It is a model, which other writers in this direction should follow.



“MAHĀRĀJĀDHIRĀJA” by Mādhavalāl T. Rāval. (1935)

This is a novel depicting two incidents connected with the well-known Solanki king Siddharāja of old Gujarāt, one to his discredit, the other to his credit. The discreditable incident is his attempt to abduct a very beautiful married woman of the digger class, called Jasmā Oḍaṇa and her suicide in defence of her chastity. An amount of folklore is collected round this event and it may or may not have happened. There is a chance of its being apocryphal.

His conquest of Mālvā is the other incident. Both are narrated in an easy, chatty style and are founded on, certain original sources which are mentioned in the foot-notes. The book is divided into three sections. The third is a monograph on the Sahasralinga Tank which Siddharāja got excavated and at which excavation he saw Jasmā working as a labourer and was enamoured of her.

This monograph is the first of its kind in our literature and is sure to prove a very good guide to those who desire to study the subject.



“INKILĀB” by Guṇavantarāi Āchārya. (1935).

Rāo Rāidhan, an old ruler of Cutch forgetting the noble traditions of his predecessors had started a career of violence and terrorism under the advice of foreigners. His oppression of his subjects passed all bounds and the inevitable happened.

The worm turned and the Rāo got what he deserved. One Kāshigar led the revolt (Inkilāb) against him and is the incidents of this revolt which are set out in stirring language in this historical novel. Every chapter of it is readable and inspiring.



“DESHA DIWĀNA” by Guṇavantarāi Āchārya. (1938).

This book is given as a present to its subscribers by “Prajā Bandhu” a very well conducted weekly of Ahmedabad. It is a historical novel, and deals with the history and achievement of Merāmaṇa, Khayās, a well-known minister of one of the Kathiawad states.

History as till now written, paints him as an intriguing and selfish individual. The writer of this book says that it accords with the chronicles written under the patronage of the Royal families; but popular tales and folklore, which represent the opinion and estimate formed by the people themselves, make him out to be a great patriot, who encouraged marine pursuits and arts and crafts in Kathiawad during an uninterrupted ministership of half a century.

Mr. Āchārya writes with a facile pen and the incidents he describes are so well narrated that the reader's attention is held fast. The period is one of excitement and anarchy, just after the cessation of the Mulkigiri and Chauth of the Marāṭhās. Mr. Āchārya has drawn a very attractive picture of those chaotic times. His preface shows an attempt to read history aright.



“GUJARĀT NO BUZĀTO DEEPAKA” by Nazmadās’ankar Vallabhaji Dwivedi. (1936).

Hindu rule came to an end and Islam's influence came to raise its head in Gujarat with the close of the reign of Karaṇa Wāghelā. The writer of this historical novel is at pains to show that the impression left in the minds of readers of a prior novel, called “Karaṇa Ghelo” about the rape by king Karaṇa of his minister's brother's wife, the treachery of his minister Mādhava who is said to have induced Alāuddin Khilji to invade Gujarat to avenge the rape, that Karaṇa was defeated by the Mahomedan army and his queen taken to the Sultān's harem, is not supported by history or chronicle.

He tries to paint a picture of Gujarat in those days when Islam was sought to be propagated by means of an insidious propaganda; and says that the attempt met with success because of internal dissensions, political weakness, and disunion in matters religious.

The three hundred and odd pages furnish very interesting reading, and incidentally correct many wrong notions. We consider it a welcome attempt in the past history of Gujarat.



“RĀJAHATYĀ.” By Chunilāl Vārdhamāna Shāh. (1937)

Mr. Chunilal Shah with his usual facile pen presents in this novel, the decline and fall of Hindu Rule in old Gujarat. The object he wants to set forth is that when a king neglects his official duties he must prepare himself for the worst of fates; that even in old times in India people knew the principle that the subjects of a king were justified in driving him out when he behaved in an unkingly fashion and carrying on administration through their chosen representatives.

King Ajayapāl was done away with to enforce the above principle. In three parts, in this novel, the author has brought out various aspects of the history of Gujarat in that period in a felicitous way.



“BHĀRELO AGNI”. by Ramanlāl Vāsantlāl Desāi, M. A. (1936).

‘Bhārelo Agni’ means ‘Fire smouldering beneath Ashes’. The mutiny in India of A. D. 1857, has inspired

various writers and this novel is based on the stirring events that took place then. It was an event not consisting entirely of brutality at the hands of Indian troops. There were cases of chivalry and unswe ving Indian Loyalty towards British officers and their families.

Mr. Ramanlāl has very successfully portrayed these relieving and pleasant features of an unfortunate chapter in the connection of India with Britain. We are glad that this story which appeared in instalments in a monthly is now published in book-form.

It furnishes very charming as well as instructive reading: instructive because the writer sees in the events of those days the germs of tolerance of different religious, views, if India is to secure perfect peace and independence.



“SURENDRANĀTH”. By Soms'var Maganlāl Pandit. Virakshetra Mudraṇālaya Press : Baroda. (1906)

This is a translation into Gujarati of a wellknown Bengali novel of Babu Romesh Chandra Datta's dealing with the invasion of Bengal by Todarmal. The language used throughout is very simple, and the work is likely to be popular.

We have thought it fit to notice it here, to show how the intercommunication of the vernaculars of our country is proceeding. A good work in Bengali is appreciated in Gujarat, and a good work in Gujarati should, therefore, find appreciation in Bengal.



(1) "GRIHA-VINODA ANE DES'A-VINĀS'A." By T. D. Gadhā. (1915).

(2) "GERMAN KAISAR NUN RAṆAVĀSA RAHASYA." By the same author.

The first book is the translation of a Bengali novel by Satis Chandra Ghosh and refers to the well-known incidents in the lives of Prithvirāja and Samyuktā.

The second book is, we think, the first of its kind in Gujarati. It is the product of war. While war-literature has supplanted other branches of literature in English, and brought into prominence the life and characteristics of the German and his Emperor, there was no such informative literature forthcoming in Gujarati.

This book supplies the want. It is based on a Bengali book, that of Devendra Kumar Rai and gives the reader glimpses of the life (family-life included) of the Kaisar and his spouse.



"TĀLISMĀN OR TĀVIJA." By Dhimat Navalrām Lakshmirām. (1909).

It does not require to be stated that this is a translation of Sir Walter Scott's celebrated novel. The translator comes of distinguished literary lineage because his revered father's name counts for so much that is valuable in the literature of Gujarat. As Mr. Dhimatram says in the preface,— the translation is the outcome of sad memories; he worked at it to soothe his bereaved heart, he having lost two wives successively.

The composition is fair enough in its way; but we think, a succinct account of the historical back-ground of the novel, the events that led to the Crusades, and their ultimate fate, would have assisted the ordinary reader more fully to take interest in the incidents narrated therein, and would have made the preface more useful than this piece of autobiographical information that the labour of love was undertaken as an antidote to sad feelings.

He could again have very well substituted the word "Musalman" in place of its English equivalent, "Saracene", which he has retained throughout. But all the same, the book furnishes interesting reading.



"NURAJAHĀNA" by Nalinkānt N. Divetiā. (1912).

Belonging to a literary family, Mr. Nalinkānt has begun to essay the paths of literary work early in life. Sardār Jogendra Singh's novel has inspired his work. He has translated it into Gujarāṭi, where certainly it should find a welcome place.

Translated well, it possesses the quality common to this kind of work, in as much as it entertains the reader without tiring him. Mistakes due to ignorance of Persian have crept in, like calling Meher-un-nisā, Mihār-un-nisā, Nāzīr-Ahmed.



"GULĀMGIRI NO GAJAB." by Mrs. Vimalā Setalvād. (1918)

This book and the preceding one owe their publication to the enterprise of young Mr. Tripāṭhi, who has shown an admirable public spirit in thus encouraging their authors

in these war—times. Mrs. Harriet Beecher Stowe's "Ūncle Tom's Cabin" needs no introduction and Mrs. Vimalā's translation certainly does not detract from the deserved merits of the original.

Accompanied as it is with the life-story of Mrs. Stowe and good illustrations, we are sure that the book would find many readers. The translation is not a slavish adherence to the text or a word for word one, but a judicious reproduction of the ideas of the original writer in simple Gujarati, and in that respect a model one.

We think there is no need to have a literal translation of the book after this, for it seems that the present translator considers that to be a desideratum.



"THE STORY OF CONSTANTINOPLE": By Kēsavlā Hargovinddas S'eth. Pp. 189 Price Re. 1-4-0 (1921).

This book is intended as a present for the current year to the subscribers of "Prajā Bandhu" a weekly newspaper of Ahmedabad. It forms one of a series of historical novels with which it has been presenting its supporters every year since 1910.

This story is based on Dr. John Neel's "Fall of Constantinople" and gives the reader a very good idea of its state, political and otherwise, in the fifth century A. D. With the Khalifat question to the fore in India's Politics, a book giving details of that famous Turkish Metropolis, attractive at all times, should prove of greatest interest.



"FĀNSIGAR" :—By Namaskār. Pp. 190. Price Rs. 5-(1934).

Col. Meadows Taylor's "Confessions of a Thug" has been translated into Hindi, Marathi and Gujarati. The Gujarati translation was made more than a generation ago and was merely a translation. The present work (translation) by Namaskar has many novel and attractive features. Not only is the translation free, and therefore the rendering more natural but the introduction and the several footnotes disclose a deep study of the subject from a historical and psychological point of view.

The Thugs come from both communities, Hindu and Mussalman. They both took a vow at the altar of the Goddess Bhayāni, and were given to understand that they were conferring a boon on humanity by killing men without shedding blood. Thus a religious background was given to this cruel practice of strangling unsuspecting travellers with a handkerchief and robbing them.

Col. Sleeman's work in this connection is well-known; it has been studied by the writer. Social conditions obtaining in India about a hundred years ago also are brought out prominently by him in his observations. In short it is an intelligent work accomplished from a scholarly point of view.



"ŚAMBHĀJĪ NUN RĀJYĀ-ĀROHANA : " Kes'avalal H. S'eth. Pp. 130, Price Rs. 1-0-0 (1922).

This novel concerning the succession of Śambhāji to Śivāji's gādi is based on a Marathi book called "Astoday". There are various versions as to the cause of Śivāji's death; one of them is that he was poisoned by his

second consort Sairābāi, so that she may get the gādi for her own son Rājārām.

Stirring incidents at the time of the death of the hero of Mahārāstra are narrated here in a style in keeping with the subject, and the novel furnishes indeed very interesting and informative reading.



“GRIHASTHA,” by M. M. Raturā (1911)

This is a socio-religious novel from the pen of an experienced Parsi writer, who has already published two admirable works called ‘Bhagvat Bhāonā’ and ‘Vānaprastha’. But for the name of this author on the title page, it would be next to impossible to know that the book is written by a gentleman of the Parsi community.

The diction is so chaste, the language so correct, and the religious ideas so saturated with the higher and subtle forms of Hindu Philosophy that one wonders how it is possible for such an individual to exist in an atmosphere where the whole surroundings of his community make for all that is non-Hindu and non-Indian, in favour, of Anglicisation. Malābari, Khabardār, Taleyārkhān and the present author, these are some of the cases which relieve the otherwise arid sahara of Parsi Gujarati *literature*, which in the last quarter of a century has sprung up as a sort of a hybrid appanage to the everyday progressive literature of Gujarat.

Mr. Raturā wants to show that anger is at the root of all family unhappiness while its opposite (sāttviki vritti) leads to harmony and peace. This truth is illustra-

ted by means of a drama in which seriousness and humourousness are interspersed, while throughout the whole book runs a bright thread of an inimitable mastery over and an intimate knowledge of Hindu religious conceptions, Vedantic and Puraṇic, which astounds one by their sheer detail and correctness.

Parsi and Mahomedan gentlemen who possess this sort of knowledge are very few in number and Mr. Raturā is one of them. It rejoices one's heart to see that in spite of the modern cry of sectarianism, there are sane heads who still recognise the older connections. Will-power which was able to perform miracles in the olden times, is prominently recognised by the author where he narrates the incident of Prince Nirmitra reviving his Head-wife Rājadhī Devi, by making to her a gift of half of his remaining life.

In short, the whole book is bubbling over with good and grand ideas, which to others might strike as old-fashioned, but which to the author seem to be even to-day living truths.



“VIVIDHA SUKHĀBHĀSA PRATHAMĀBHĀSA.” By the late Vaidya Sastri Ratansinh Govindji Dharamsy. Pp. 368. Price Rs. 2-8-0 (1914).

In the forefront of this book, one finds a more than detailed biography of Mr. Devji Trikamdās Thakkar B. A. LL.B. a Vakīl practising in the local Small Causes Court to whom the deceased author feels deeply grateful for assistance given in the printing and publication of his work. It makes out Mr. Devji to have attained to his

present position out of sheer persistence and industry; it also makes him out to be a very great benefactor of his caste; all this and much more in a like strain must prove very flattering to him as perhaps it would lead his friends to see him presented as a completely transformed entity.

The object of the book—which is an incomplete story—is to set out the evil of following impulses due to *Rajas* and *Tamas* and the good of following those generated by *Sattva*. The narrative has nothing original about it, but the earnestness of the writer is sure to appeal to the reader.



“RAVIKĀNTA : Part I.” By Chuniāl Narbherām Desai. Pp. 400. Price Rs. 2-0-0 (1914).

In the guise of a novel, the writer has tried to set out principles of morals according to the Hindu Śāstras. He calls his book—a book for showing the path of virtue. There is nothing sparkling, new or original in this work. It treads the beaten path, where each new-comer thinks he has got something new to convey but is successful only in communicating old truths.

Perhaps the plan is not bad, since repetition in such cases does tend to accentuate and emphasize their worth, and very often bring back the wanderer to the right path.



“SWARGA JAYANTI OR ĀDARS'A NI KATHĀ.” by C. N. Dwivedi. Pp. 251 Price 1-8-0 (1925).

Under the garb of a novel, the writer discusses Vedānta Yoga. It has always been found that such a hybrid

satisfies neither the canons of Philosophy nor of fiction and the reader is simply bewildered to find out as to where he is. The bewilderment is, however, lessened in some cases where passages, comparatively simple and understandable, relieve the technical aspect of the subject. The writer says that the present work is but a fragment and more is coming. We wish him joy of his expectations.



“MRADULĀ:” By “Subandhu” Pp. 176. Price 0 8-0. (1907)

A band of young men at Ahmedabād have formed themselves into a union for the encouragement of literature in Gujarat, and amongst other useful works accomplished by this “Bandhu Samāj”—which includes among it, many University educated gentlemen—is the successful starting and continuing of an admirable little monthly, the “Sundari Subodha” entirely devoted to the interests of ladies, cheap (at Re 1-3-0 per annum), and full of interesting and useful contributions mostly of late from the pen of ladies. This monthly is in the fourth year of its existence, and thriving, as it deserves to be.

The above booklet, containing a social novel, is a present made to the subscribers of the magazine, being the fourth of its kind. It breathes all the good sentiments, generated in the breasts of boys and girls, the results of modern college and school education and furnishes a sample of the channel which the writers of the production are following.



“BE MUDRIKĀ,” by D. S. Dwivedi. Pp. 157 (1908).

This is a very short novel and we could run through it in exactly forty-five minutes. It professes to be a novel depicting the social life of the Hindus, but the main incident on which it is founded looks very much like one taken from a society completely alien to it.

A Hindu father misled by certain astrological prophecies allows his daughter to remain unmarried till she is twenty and then marries her blindfolded to a husband, imposing, on either of them the condition that the one should not see the face of the other, till after five years, on pain of instant death of the husband. Both are given rings unique in their make which they are to put on after five years and then recognise each other by the sign of the signet.

The end is a happy one and the characters are made to look lifelike, but every now and then we come across a faint echo of Kumud Sundari and Sarasvati Chandra in the portrait of the hero and heroine. The style is tolerably good.



“NARGIZ NĀTAKĀRA” by G. K. Delvādākar. (1910).

This book purports to give in the form of a tale the doings of an honourable actress on an Indian stage. The actress is supposed to be the illegitimate daughter of a Nawāb of Dacca, and is made ultimately to marry a foster-brother of hers, who is a Hindu. She is further made to deliver a sermon on stage-morality and roundly expose the tricks of theatre-runners.

The story told is unnatural and improbable; and the purpose with which it is written, it entirely fails to carry out; we get no adequate idea of the heinousness of the crimes of those who enmesh youngsters into the viles of low actresses, and the inner workings of the green-room could have been much better portrayed.

It perpetuates all the faults which we noticed in reviewing a former work of Mr. Delvādākar and we regret to say we find no good point in the book which we can bring out here. His quotations are as inapt and out of place as ever, and the composition is further disfigured by the interspersing of advertisements with reading matter and a large number of typographical mistakes.

The photo of a Bengali girl in the dress of a Gujarati seem to betray the absence of the faculty of accuracy and taste in the writer.



“US'ĀKĀNTA” by Bhogindrarāo Ratanlāl Divātīā, B. A. (1908).

The author is a member of the well-known Bandhu Samāj of Ahmedabad, an association whose mission is the uplift of our society by means literary and social, and every member of which is as it were under a vow to do some useful work with very little parade thereof. They have jointly started and maintained successfully a monthly called the ‘Sundari Subhodha’, while each member severally is again doing other meritorious literary work. Perhaps the present writer is the foremost of them all, for we come across his work now and then.

‘Uśākānta’ is a novel which in its preface lays claim

to doing something in the line specialised by Jules Verne— popularisation of science by means of fiction. But we find that object forming but a small part of the picture, towards the end of this novel, while the background is made up of scenes taken from almost every phase of the modern social life of Gujarāt.

In a way it is the most upto-date novel of the times; even the infant institution of the Sevā Sadan started by Mr. B. M. Malbari and the Servants of India order, started by the Hon' Mr. G. K. Gokhle have places assigned to them in the plot. The many different incidents narrated in the book, e. g., the leave taking scene on the Ballard Pier at Bombay where Indian students bid a long farewell to their mother country, the sick chamber on the shores of the Jamnā at Allahabad, are vividly worked out, and thus leave a deep impression on the mind.

The toul ensemble of the novel is elevating and chastening. Prabhākara and Ushākānt are the centre figures of the novel, and their character is brought into great relief by the back-ground supplied by the character of the heroine who holds fast to Ushākānta under great stress of circumstances.

The narrative runs on very smoothly and pleasantly from start to finish, and there is not a dull page in the whole of the book.



“VIPINA” by Rājendra Somanrāyaṇā Dalāl, B. A. (1910).

This is a novel, written by a young gentleman engaged in the prosaic work of a share-broker. It purports to

give a picture of the modern life of Bombay and the Native States, and this is the writer's first attempt, made two or three years after leaving College. We have no hesitation in saying that he has made the utmost of every opportunity he must have met with, for the book at every step demonstrates the results of keen powers of the observation of life in town and country, and digestion of what he has read.

The delineation of scenes of Bombay life and the setting out of the intrigues in Native States give promise, commendable as they are even now, of much better work in future. But above all, what has impressed us most is the style of the author. It is all that one could desire; neither vulgarly simple nor pedantically Sanskritised. In his smooth, homely language, rising at times only to a little high pitch, when his characters require it, he has set an example of the capacity of simple Gujarāṭi in the expression of even delicate sentiments to those who cannot but write Sanskrit in a thin Gujarāṭi garb.

We may say that at places, there is a striking imitation, perhaps unconscious on his part, of the scenes and situations in *Sarasvati Chandra* (by the late G. M. Tripāṭhi) in this novel, e. g., where Vipin and Śisīr meet and their bodies touch each other, one feels there is a faint echo of the meeting between Sarasvati Chandra and Alaka Kīśorī; or where some of his characters break out into English instead of Gujarati to give force to their words; or the intriguing in the Native States, where the whole idea seems to be conceived in the spirit of that particular part of the plot of *Sarasvati Chandra*. That unique novel has taken so

much hold of the present generation of Gujarat that it now dominates a very large part of their pen and heart.

We may say also that the choice of some of the names of his characters is rather unhappy. In Gujarati society it is unusual to hear names like Ranga Rāo and Jasmine, the one being a Parbhu or Deccani name and the other purely English.



“CHANDRA KALĀ.” by G. K. Delvādākar. (1909)

Mr. Delvādākar for the last ten years has been trying to figure as a Kinder-garten expert and as a story-writer in Bombay; and we believe, he has been able to make a stir at least in the Parsi community. The several parts in which he has continued and concluded the story of *Nilama and Māṇeka* he seems to consider as his *magnum opus*; for we find in all his other stories, a reference to this particular one, in very adulatory terms. As a matter of fact, one story of his is a type of the others.

The plot of the one under review can be told in a few lines : a Bombay Śethiā out of avarice, robbed his friend, and in his turn was robbed by another swindler, of both his moneys and the virtue of his wife and daughter, while his other daughter, as if to avenge the former robbery, married the son of the illtreated friend.

The whole book is interspersed with quotations from Urdu, Gujarati and English, at times whole chapters are stuffed with them. They are not all of them happy, nor apt and often there is a repetition of the identical pieces.

The relieving features are the simple style and the get-up of the pictures, which appear as if they were photo-

graphs of private individuals, utilised for this purpose. The writer flatters himself that he has secured a large reading public and we will not say anything to disturb this belief.



“SHRI SATYA NO BHANVĀR RATNASIMHA” by V. G. Mehta. (1910)

This book is so small in size, that the hollow of one's palm can hold it. Ratnasimha, the hero, was a speculator but distinguished for his truth-telling. He could not pay his creditors and told them he would, if necessary, steal from the palace of the king and pay them; and to carry out his word, he does so, and is found out and taken to the king, to whom he confesses the whole story and is pardoned.

The book has no literary or any other kind of merit, and beyond satisfying the self-complacency of the writer serves no other useful purpose.



“KAMALĀ KUMĀRI” by B. Narasimharāma (1910)

This novel presents a true picture of Hindu domestic life in its worst and cruelest aspects in a vivid form. It is prefaced in English by that well-known Social Reformer, Mr. Ramanabhai Nilkantha. Child marriage, the agonies of young widowhood, the immoralities of the lives of those Upādhyāyas who live in sacred places and other social evils of those who live in Gujarat and Kathiawad: such as the mournful beating of breasts by women in public &c, are mercilessly exposed and ridiculed here. It will do

good to the heart of any one to read such books, and see where we are socially.



“S'ĀNTIDĀ ” by Mrs Sumati (1910)

Mrs. Sumati is known as a valued contributor to several Gujarati magazines, but this book is, we believe, her first attempt to exercise her pen on an extended and connected story.

Her object is to show that mutual forgiveness is at the root of the connubial bliss, and the hasty nature of her heroine Śāntidā's husband and the extremely dilatory and happy-go-lucky temper of herself are responsible for the domestic calamity which resulted in the temporary separation of a most loving couple.

Her descriptions of the country round Poona and Lonāvalā, are specially charming. We like the book very much indeed, on the whole.



“MOHAMAYIMĀN TRAṆA TARUṆĪ” by M. P. Desai. (1911)

This little book is a satire, in the form of a novel on the present day “reform” of Bombay ladies. Properly condensed the subject-matter shrinks into nothingness. Still out of it, the writer has managed to spin out a tale which ordinarily educated women are sure to enjoy.



“SUVARṆA KUMĀRI,” by C. M. Bhatt (1913).

The recent Aryan Brotherhood dinner at Bombay, where high and low caste members of Hindu society

sat down in one row to partake of food served by Brahmins, was the cause of a storm of some dimensions in the several castes concerned. Some diners were excommunicated and all those who did not undergo Prāyaścitta (Penance) were not taken back into caste.

This incident set the writer of this novel reflecting; he is in favour of the fusion of sub-castes; and he considers the divisions of one main caste into several unmeaning. His panacea for the cure of this evil is Education and the prevention of child marriages.

In presenting two different pictures of the present Hindu society—an Indian at Charing Cross—and one in the back woods of the country—the author alludes to the forces at work, just now, and he thinks the resultant is bound to be something happy. The story is well told, and the style is so simple that no effort is required to follow the point and main incidents of the tale.



“BĀLĀ” by Rāmamohanrāi Jaswantrāi Desāi B. A (1913).

As an earnest worker for the uplift of the cause of female education and instruction, and as the life and soul of “Sundari Subodha Maṇḍal” the writer of this social novel with the motto of “Love and Labour” is well-known in Gujarat. This book is a continuation of his “Yogini”.

It is a collection of pictures in which the lives of our young men and women are painted in three stages—conservative or old, intermediate and modern. As such pictures, they are all right, the portraiture is correct, and at times vivid. The other object of the author, viz., to draw attention

of the reader; towards social service, is also well brought out.

In places there are heard loud echoes of "Sarasvati Chandra," but the writer makes no secret of the influence under which he is writing.

But in spite of some of the merits, one cannot shut one's eyes to the choppy nature of the outturn. Episodes, having nothing in common with one another are strung together in a loose way; homilies and sermons crop up in places where they just serve the purpose of distracting the attention of the reader from the sequence of events and give the book more an appearance of a collection of sermons than a narrative of incidents.

But this is in keeping with the latter style of "Sarasvati Chandra". The pleasure that one derives from the perusal of a novel, pure and simple, e. g., the—"Somanath Nun Śivalinga" reviewed above—is therefore wanting here.

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"KĀMINĪ ANE' KĀNCHAN." PARTS I TO 8. by Chhaganlal Nāranji Mēsri. (1913).

This is a novel based on the moral precepts of Rāma-Kṛiṣṇa Paramahansa, and Babu Haran Rakṣit. As its name implies it portrays a picture of the evil influence of women and gold. Its different chapters are of varying literary quality.

The young author has a good command over the Gujarati language and the chapter which relates the incident of the failure of the prostitutes to deviate the saint from his straight path, is written with ability.



“RASIKA CHANDRA”—Part IV. By Bhogindra Ratanlāl Dīvetiā B. A. Pp. 256. (1913).

Two parts and a half of the novel were written by a deceased writer, and the remaining half of the third volume was finished by another. We admire the temerity of the present writer who has undertaken to write out the fourth part.

Not having read the previous parts, we are not in a position to judge of the present performance relatively. Though what is therein presented seems to be interesting enough.



“ĀNTARA-DHWANĪ :—Part I. ’ By Vrindāvan Dāmodar Pārekḥ. Price Rs. 1-4-0, (1914).

The author has intended this to be a novel, in which could be seen, as in a mirror, the social life of the people as well as the *khatapat* in a native State.

At the first sight, it appears as if it follows the broad-lines of the famous Gujarati *magnum opus* the “Sarasvati-Chandra”. But in spite of the apparant imitation, we have found it interesting and well written.



“KUNJABĀLĀ”—By Śhivabhāi. Pp. 181 Price Rs. 1-0-0. (1914).

This is a domestic novel, and continuation of the writer’s former work called “Madhukara.” This novel is of a kind which the middle or the ordinarily educated class likes to read and take delight in.

The style and language help them and so far the writer has every right to congratulate himself.



“MERĪ MADAM ” by Mrs. Dinbai [1915]

Parsi life, like Parsi literature has carved out a niche for itself, on this side of India. This novel represents but a phase of that movement. The social life of this community is day by day trying to assimilate as much as possible and approximate English life, and the lady-writer has attempted to caricature this tendency.

It is a small chatty book, which could be finished in an hour. She is thoroughly up-to-date with her materials and quite at home in the patois used by her fellow-companions and their menials. She has succeeded in exposing the rot of apishness which has been spreading over her people of late.



“HAMAS'IR KE SAMS'ER ?” by Mashrek (Sohrab Sheheri-yār Irāni) (1916)

“Mashrek ” is an Irani by birth, and Gujarati is an acquired language to him, but he has written this novel, like many others of his books, in that easy, chatty style, which a Parsi, born and bred in Gujarat would do. He is a humorous writer too, and his humour peeps out here and there, in this novel, much to the relief of the reader.



“SNEHA-LATĀ” by H. R. Patel. P. 170. Price 1-8-0 (1916)

This is a novel which would not be found heavy or uninteresting reading. The object of the writer is to portray love marriages as contrasted with physical unions. The price is exorbitant.



“AMULYA AMRĪTA”, by C. H. Shāh. P. 348, Re. 1-12-0 (1917)

The writer calls it a Hindi Social Novel; and says in his preface that he has kept its language specially simple so that those Parsis who have a leaning towards Gujarati Literature may be able to read it.

The plot is a hotch-potch of many incidents, and crude because of the first attempt of the writer.



“SOLICITOR”, by Bhogindrarāo Ratanlāl Divet ā, B. A. (1917)

Mr. Bhogindrarāo is trying to establish his name as a writer of short novels in Gujarati, and the book under review is meant to depict the two sides – the bright and dark – of an attorney’s profession. For this purpose he has taken two solicitor-partners as his models, one of them honest and the other dishonest. Like all such narratives in the end, virtue is rewarded and vice failed.

The main object, however, of the writer has hardly met with success. His treatment of it is superficial and does not touch even the fringe of the evil he means to expose. No intimate knowledge of the inner working of an attorney’s office is shown beyond describing it as a group of ill-paid clerks, working under a hectoring master. Mr. Motilāl Sattāvālā’s treatment and handling of the subject in his novel (“Visami Sadi”) is far superior and more correct.

This novel merely emphasises the notion that an attorney is a blood-sucking vampire, and sticks at nothing in search after lucre. Several aspects of modern female education and progress and glimpses of the life of a certain

section of Bombay landladies are worked into the novel, which are expected to interest the middle-class reader.



“EKA GRADUATE NI KATHĀ”. by Harilāl Māṇeklāl Desai. B. A. (1919).

The writer has tried to trace in this book the miseries of our Indian student from the start of his school-life till his graduation, and after. The futile efforts to secure service and in the case of a law-graduate, either practice or a Munsifship, find their inevitable place in it.

He has attempted to give the story a touch of humour, but we think it neither successful nor rightly placed.



“GRĀMYA GAURĪ” by H. R. Shāh. (1919)

This is a novel, and the writer has meant in writing it to expose the headlongness of the rush which takes the fair sex in Presidency towns away from their proper function. He illustrates his thesis by means of contrasting a pair of county girls (Gowri and Jyotsnā) with a pair of town girls and leaves the reader to draw the moral.

He has succeeded in satisfying himself that he possesses the ability to present the plot and its denouement in a suitable setting of language and sequence of events. Of course, it is not first class work; it bears all the traces of a tyro's pen.

The only redeeming feature is the sincerity of the writer and his genuine abhorrence of the plutocrat's profligate life. The other redeeming feature is perhaps the

pictures which show up faithfully the present day Gujarati *belles* of Bombay in their artificial and ugly make-up.

The Sanskritised garb of the language is certainly inexcusable in a novel meant for the masses.



“US'ĀKĀNTA” by the late Mr. B. R. Divetiā B. A (1920)

We are glad the book has run into a second edition. We have already given our opinion on this novel when it was first published. The enterprising young publisher has added to its value and attractiveness by illustrations.



“ĀFRIKĀ NI ASARAFIO”: by Abdullā Khān Budhu Khān Panni, P. 434. Price Rs. :-0-0 (1922)

We generally review fresh books. This is a social novel and the writer being a Mohamedan, it deserves encouragement, looking to the way in which he has handled the language.



“HRIS'IKES'A CHANDRA”: by Rāmaprasād Kās'iprasād Desāi B. A. P. 334. Price 3-0-0 (1922).

This is the first part of a novel in which the author has tried to present religious life as lived to-day. It is not a simple life, but full of several complex problems and we like its language and the way in which he has described those problems and the many phases of our life, which is still greatly under the influence of Western thoughts and ideas.

It has got one or two bright chapters.



“ US'Ā AND ARUṆA ” : by “ Bhānu ” P 356. Price 3-0-0 (1923).

The purport of the story is that the uplift of our country would come only when women like Uśā and men like Aruṇa would work hand in hand. The plot is well-developed and the life of Muralis (dancing girls attached to temples) of South India well depicted.

One such Murali is reclaimed by Aruṇa and she feels grateful to him till the end of her life. The book is a creditable performance for one living so far away from Gujarat.



“ DIVYA JYOTI ” : by Dhans'ankara Hirās'ankar Tripāthi. Pp. 227 Price 1-8-0 (1923)

The author is an advocate of Love-Marriage and illustrates his thesis by a novel, written to suit the modern phase of our society. Some illustrious couples of our mythological period, according to him, contracted such marriage, and he asks for an approval and the continuance of that vogue.



“ NĪRMALĀ ” by C. M. Bhatt Pp. 231. Price 2-0-0 (1924).

The object of the writer of this short novel is to point out the evil and work for the eradication of the numerous sub-castes and subdivisions into which the four primary castes have drifted and in consequence, scarcity of eligible brides and bridegrooms. He is an advocate of the original Varṇāśrama Dharma. He is not a novice in Literature, and consequently says what he has to say with efficacy and unaggressively.

He does not go "the whole hog" and want to abolish the caste system. He stands mid-way and even if the ideal for which he stands were achieved, much of the evil from which our society suffers at present would surely disappear. His three heroines are well portrayed.



"JYOTI" : by Mrs. Bhānumati Dalpatrām Trivedi, Pp. 192. Price Re 1 (1923).

This is Mrs. Bhānumati's second excursion into the region of Literature. The first was a translation from Bengali. This one is a piece of original writing. Its burden is to show up the present deplorable state of our society in spite of modern education and consequent advanced social views. Jyoti, the heroine is sold by her parents to an unsympathetic plutocrat, in preference to being married to one whom she loved with all her heart, although poor.

She depicts the scenes between this ill-match couple, with a pen and an intelligence, which only a woman can do. We specially recommend to the reader one such scene at pages 86 and 87, where she stands up against her husband and refuses to depose falsely against Yogesā (which she was really intended to do) and so condemn him as a thief.

The whole story is very pathetic and sympathetic and its special merit lies in the fact of its describing familiar scenes in appealing language.



“MANU AND BHĀNU : PARTS I & II.” by M. N. Desā'.
Pp. 561; 372. Price 2-0-0 each (1925).

This novel depicts in a very interesting way the pitfalls in the life of a wealthy young man. It also gives all the good points of a young Hindu wife, although educated on modern lines; it paints the picture of the normal domestic life of a Hindu family in Bombay. These features are enough to make it popular.



“JARA KE JHERA ?” by the late Mr. C P Manjār. Pp. 201. Price 1-3-0 (1927).

‘Money or Poison ?’ This is the title of this Novel, and the writer has commendably shown that in the hands of unscrupulous person possession of wealth is not a blessing but a curse. The interest of the narration is well sustained and the sequence of events such as could be easily followed by an average reader.

The ‘silent’ Munim is the hero of the piece, and the character of Rāmu, the humble but loyal gomāshṭa well drawn.



“JANJIR NE ZANAKĀRE by Chāmps’i Udes’i, Calcutta (1928).

Although it is Mr. Chāmpsī’s first attempt at novel-writing, the book has run into a second edition. It is written in simple language and has a high ideal in view viz, that every one should act according to the dictates of his or her conscience.

There are instances given of Rajput chivalry and courage and altogether the attempt is an encouraging one.



“SNEHA-PURNĀ” by Gokuldas Dwārkādās Raichurā (1928).

This novel is written in simple language. Its object is the uplift of women in Gujarat and Kathiawad. The scenes described are so familiar and domestic that very little imagination is required to visualise them. It is bound to fulfil its object.



“NYĀYA NO NĀTHA” by M. M. Ghārekbhān. B. A., LL. B. Pp. 286. Price Rs. 2 (1928)

A very interesting novel with the background of common incidents in an Indian family, and in the object of rendering poetic justice to its chief characters in the plot, the hand of the Advocate is visible in the Court Scene. It is a novel which one would like to read.



“GRĀMA-LAKṢMI: Parts I & II.” by Kamaṇlāl Vasantlal Desāi M. A. (1934).

Grāma-lakṣmi, the wealth-goddess of a village. Who is she? This is the problem the author seeks to solve: Is she a being of flesh and blood, like his hero's own wife Kusum full of nerve and fun, with an innate desire to serve and help her husband Aświn in the fulfilment of his ideal—uplift of his village, or is she a mere dream, a vision, he saw rising from the village—pond lily (Paṇkaja) on a fine moonlit night? In other words, is it possible to reform an Indian village and its inhabitants at the hands of the University graduate, a B. E., helped by his own wife, not much learned but willing to work?

A third part is still to come, and hence one cannot say what the result of Aświn's efforts would be, success or

failure: so far he seems to have gone forward and reformed, Dheḍas, field-labourers, cultivators and even dacoits. In fact Mehru, the decoit, in heroship runs very close to Aruṇa. His wife Vijali, beautiful, loyal to the core to her husband reminds one of Rāma Nārāyaṇa Pāthak's Khemi, the Dheḍ-woman.

The author belongs to the Revenue Department and therefore knows the ins and the outs of it, and he has most skillfully woven into his novel, the pomposity of the revenue officer when he goes into a village and the utter worthlessness and vanity of the work done there by many of them. The hollowness of the work done by the Co-operative Department officer is also humorously set out.

Rāmā Patel, a cultivator of sterling merit, is held up as an ideal villager of the old type. Zamindārs if they choose can do a lot of good to the village; if they choose however to feather their own nest by fawning on Government officers, like Vaikunṭha Rāi, they are capable of doing great harm.

Incidents of everyday village life, its intrigues and its sorrows are very delightfully presented. There are one or two incidents out of the normal, like Rāmarāi and Kriśnārāi, two brothers, intriguing for the young widow Tārā, to each other's knowledge and to the knowledge of their wives, or Aświn not realising that Tārā too can feel sex-hunger.

The book at the same time reveals the great thinking power of the writer, as it is interspersed with observations and reflections on matters, political, moral and economic, and ethical, in the form of short, terse pregnant sentences which read like *sūtras*. We congratulate him on his work.



“GRĀMA-LAKSHMI.” Part III, by R. V. Desai, M. A. (1936).

Grāma Lakshmi is likely to run into four parts, and the present one is its third part. The story as developed till now gives a vivid picture of the aspiration and the ambition, national and patriotic which are moving strongly the minds of the youth—boy and girl—of India.

Village uplift is not an easy subject. Mr. Desai knows about it first hand and he has tried in this part to show the direction in which it could be successfully carried out.



“KABRASTĀN : PART I.” by M. (1936).

In the form of a novel, the writer has described the various phases of the Civil disobedience movement when the youth of the country shed their old garments and assume new ones. The old garments have been buried for ever in the grave-yard (Kabrastān) of the past. It is a spirited production.



“MRAṆĀLINI” by C. M. Shah (1936).

The author who is an Insurance agent by profession has cultivated an interest in literature and written his first book as a novel, in which he expounds the doctrine approved of by Gāndhiji that it is not advisable for a young woman to be closeted alone with a young man.

The writer has tried to show the moral evils resulting from the present unrestrained life of the youths of India and he has been able to present a very good picture of the same.



“SANJIVANI” by ‘Sopāna’ (1936).

The cessation of the Civil Disobedience movement brought its own problems so far as the home and the domestic life of those who took part in it was concerned. The duty of the released young man towards his parents, his wife, his friends has turned out to be a great obstacle in the conduct of his life on the lines laid down by him for serving India.

Should he ignore the family debt and not help his father to repay it or should he live a comfortable life and leave the members of his family to their fate ? This problem and other similar ones have been discussed here in the form of a story of forty-nine chapters. The foreword by Mr. Narahari D. Parikh puts the whole story in a nutshell. The language used is easy and simple, a greatly attractive feature.



“VASUNDHARĀ NĀN VĀHĀLĀN DAVALĀN.” by Jhaverchand Meghāṇī B. A. (1938).

This story, a realistic one, is a vivid representation of the life led by a certain class of society in Kathiawad; viz. the class between the middle and the lower one. The tattoo-woman Tejudī, the boy with a lip cut—a helping hand to the wandering Madāri—the man who goes about with a monkey and a bear and gives street entertainments, and the blind, motherless child of four, form a trinity round which the story revolves.

In homely language, studded with words and expressions of Kathiawad’s dialect—in the nature of a handicap to a reader of Guajrat,—Mr. Meghāṇī has successfully

attempted to breathe life into them, and we feel as if we were eye-witnesses of the joy and the sorrow being felt by them as incident after incident is narrated by the writer.



“SUDHĀHĀSINĪ”, a social novel, translated by Mrs. Vidyā Ramanabhāi, B. A. and Mrs. Shārādā Mehtā, B. A. Pp. 225. Price 1-4-0 (1906).

This is a translation of the well-known adaptaion of ‘Samsāra’ into English by Mr. R. C. Dutt, as the *Lake of Palms*. It was undertaken at Mr. Dutt’s request.

The translators require no introduction to the Gujarati readers. This pair of sisters furnishes a singular instance of collaboration. Having taken their degrees together, they have been working hand in hand in almost every public and social movement since then. We know of no other literature in India in which two sisters have worked so sympathetically. Their high education has fitted them only the better to discharge their domestic duties, and after leaving College, in spite of many calls on their time as mothers and wives, they have managed to be useful to their own countrymen. They are in evidence on many interesting questions, and they do their work with all the modesty and retiring disposition which is the special forte of Indian ladies.

This translation although practically a third-hand affair, still has lost none of the beauties of the original Bengali, and Gujarati readers have been thoroughly made to comprehend the mode of life, the ways of talk and the peculiarities of their brethren and sisters of

Bengal. They have done it in such simple language, too. Indeed, the translation shows what an admirable command the sisters possess over their native language and idiom.

We welcome such contributions on two grounds: the first has already been mentioned in some of the previous reviews in this Journal, viz., that they serve to interpret the life of one part of India to another, and the other is that such works set an example to the other ladies of the province, worth imitating in more ways than one.

We are hopeful that both the sisters would keep on persevering in the path they have so well chosen, and continue to enrich Gujarati literature with their praiseworthy work in future also.



“**RATNĀ MANDĪRA.**” by H. H. Dhruva.

‘Moti Mahāl,’ the well known novel of the Bengali novel-writer Harsādhān Mukhopādhyāya, is rendered into Gujarati under the name of ‘Ratna Mandir’ by Mr. Dhruva. The original is fascinating and the translation therefore is well worth perusal.



“**GRIHA LAKŚMI**” by C. M. Meshri. Rs. 1-12-0 (1907).

This novel is an adaptation of a popular Bengali novel — ‘Rāy Parivār,’ by Bābu Satishchandra Chakravarti, B. A. The adaptation to the social life of the Gujarātis is very well carried out, and reflects great credit on the pen of Mr. Meshri, who we understand is devoting himself to literature.

The story illustrates the diverse sad phases of the joint family system, and very feelingly points out the moral of the hourly jealousies and bickerings between the various daughters-in law, which make up the daily routine of a Hindu's life. The denouement of the story—how the jealousy of an uneducated brother towards his educated brother egged on by his wife, passes by easy stages from robbery to forgery, from forgery to arson, and from arson to prison — is very strikingly brought out and the lucid language in which the work is written heightens considerably its value. So we cordially welcome the efforts of the writer in this field, where he has attained merited success.



“SADGUṆI SUNILĀ” by Bhagabhāi F. Kārbhāri. (1909).

Mr. Bhagubhāi is known amongst us more as an enterprising and a successful Jaina journalist. He has translated this novel, in memory of his deceased sister Māṇekbāi, who died at the tender age of 16, from a Bengālī work called ‘Rāy Parivār’. Whereever necessary, he has adapted the incidents to the social life of Gujarat, and in clear and simple and homely language, has given us a work which one would never consider waste of time to go through.



“SAMĀJA” By Vrajlāl Thakkar, Pp. 247 Price Rs. 1/- (1914).

The late Mr. Dutt's novel called “Samāja” is well-known to all readers in India. This book is a translation of the same. It is preceded by a short sketch of

the life of the original author. The price is exorbitant and the printing not commendable. The rendering into Gujarāti gives a good idea of the original.



“**RAJANI.**” translated by M. M. Mehta. (1915).

The Gujarāti Sahitya Parishad has appointed a Bhaṇḍol (Funds) Committee and its secretary Prof. B. K. Thākore has exerted himself in getting this book published. It is a translation of Bankim Chandra Chatterji's novel of the same name. In an introduction Prof. Thākore sets out his own opinion of Bankim's work and analyses the character of the different personae of the novel, and in raking up old bones from a graveyard nineteen years old, of this book, in the shape of a translation made by the late Nārāyaṇa Hemachandra, the pioneer in the line of introducing the best Bengali work to Gujarat, points out his mistakes, and by contrast exalts the present work, in the moulding of which he says he has taken an active part with the two translators.

That the labours of three men should have been requisitioned in translating one small work strikes one as being rather a disproportionate expenditure of time and energy, but perhaps some sort of driving force was required to finish the work as early as possible, and hence the conjoint efforts. The translation is well done and will win approval of all those would care to go through it.



“**CHOKHER VĀLI**” :—By Dhans'ankar H. Tripāṭhi. (1916).

This book is an attempt to introduce to the Gujarati reader the Bengali masterpiece of Sir Rabindranāth Tāgore. The translation bears all the undesirable marks of a translation, as while reading it we do not feel reading an original Gujarati book but a book in which much looks borrowed.

The dialogues at least could have been couched in natural language and not in those crisp, terse and short phrases which appear so well in Dr. Tāgore's book, but which are quite out of place here, as they have not been made as telling in their effect as in Bengali.

The Gujarati title is also, unfortunate as it is incorrect : 'Ānkhamān Kaṇo' is not correct Gujarati. We use the locative instead of the genetive when we want to describe a mote or grain of sand going into the eye, and say 'Ānkhamān Kaṇo'. The title also does not bring out the point of view from which the novel is written. That is tried to be explained in the preface. Price is excessive.



“CHANDRA S'EKHAR” :—By Nārāyaṇa Viṣanji Thakkar. Pp. 37. Price Rs. 4-0-0 (1923).

An intelligent translation and not a slavish or literal one is one's thought on reading this book. “Intelligent” because the translator has tried to improve upon the presentation of certain characters by Babu Bankim Chandra by means of certain original Persian authorities and show Taki Khan and Mir Kāsīm in a new light. This is the second edition of the translation and it is made attractive by useful footnotes and pretty pictures.

“RĀJĀ RĀṆĪ” :—By Jhaverchand K. Meghāṇi. B. A. Pp. 157. Price 0-10-0 (1924).

Rabindranāth Tāgore's “Rājā o Rāṇi” is translated into Gujarati by Mr. Meghāṇi in his inimitable style. Having lived in Bengal and studied the language first-hand and possessing a charming style himself, we need not say how well he has succeeded in his work.



“KULA-LAKSHMI KAMALĀ” :—By Prasannavadan C. Dikshit. Pp. 176 Price 1-4-0 (1924).

This book is the translation of a Bengali novel called “Kākimā” by Banke Behari Dhar; it illustrates not an unusual feature of Hindu life, the self-sacrifice of the senior members of the family, male and female, for the preservation of harmony in the joint family, when younger members become unreasonable and kick at the traces. As the feature is common to Gujarat and Bengal, readers can very easily follow the many incidents of the novel.



“VIRĀJA VAHU” Translated by :—Mahādeva Haribhāi Desai, B. A. LL. B. Pp. 162. Price 0-10-0 (1924).

A very pleasant translation of Babu Śarat Chandra Chatterji's Bengali Novel. Its great beauty is that it reads like an original work and sustains the interest of the reader unflaggingly till the end.



“KUMĀRI KĀMANDAKI” :—By Maṇilāl Jeṭhālāl Vyāe. Pp. 225. Price Rs. 1-4-0. (1925).

A Bengali novel called 'Rinaparisodha' by Kālī Prasanna Dās Gupta has furnished the basis of this social novel which is written to show how virtue gets rewarded in the end. In order to show the ugliness of vice, several unpleasant pictures have been drawn by the author which are likely to attract more readers than the soberer ones.



"SAVITĀNU SĀVITRĪ VRATA" :—By M. J. Vyās. Pp. 170. Price 1-4-0. (1926).

The 'Smriti Mandir' of Surendra Nāth Roy has been more or less translated and adapted to the social conditions of Gujarat by Mr. Vyās. The chastity and piety of Indian (Hindu) womanhood is illustrated by this novel, which has kept before it the ideal of Sāvitri.



"GUNJĀ NO VARA" :—By Bhikhābhāi Purus'ottam Vyās. Pp. 176. Price 2-0-0 (1926).

The title of the book means a Bridegroom of the Pocket (Purse) i. e. one purchased with money. It is a play based on Dwijendra Lāl Roy's "Banga-Nāri"'s Hindi version. The evil of "Dehej" existing in Bengal has its counterpart in other parts of India, and Gujarat is no exception to it; this is not the first book of its kind in Gujarati as the evil had been tackled by other too.

All the same, its pernicious effect requires to be always kept before one's mind and hence this play, written in simple language and attractive will be read with pleasure by many.

“ RAJANI ” :- By M. M. Mehta. (1933)

This translation of Bankim Chandra Chatterji's novel of the same name, was first published in 1915, when we remember to have noticed it. We are glad that a fresh edition has been called for.



“ SUVĀSINI SARALĀ ” Part I :-By Chandravadan Khānasāheb. (1933).

An adaptation of Reynold's ‘Parricide’. The first part of this book shows that the translator does not lack in command of the vocabulary of the language. It is a small book, and would be found useful for whiling away an idle half hour.



“ ASSISTANT COLLECTOR ” by Bhogindra Ratanlal Divatiā, B. A. Pp. 327, Price Rs. 1-4-0, (1914).

This is an adaptation of Penny's “ Inevitable Law.” The writer has been able to import into the adaptation such an air of originality that had he not stated in the preface that it was based on an English work it would not have been possible to find it out.

The picture presented of the Assistant Collector educated in England and refined by his stay while there with an English family, and of his struggles to rise above his orthodox, uneducated uncultured and superstitious-surroundings at home is so graphically depicted that there is no difficulty for the reader to at once appreciate the inconvenience of the dual existence that such an educated person is called upon to lead. Sad to say that in this particular case, his ignorant wife and equally igno-

rant but loving mother by their foolish actions bear down the "Assistant Collector" in every respect, till ultimately he loses his post, prospects and reputation. The book is sure to furnish a great object-lesson; the price, we think, should be reduced.



"KAMALINI" translated by the late Mrs. Urmilā Dayārām. (1915)

'Kamalā', a novel in English by Mrs. Satyanādhān, requires no introduction. This book is a translation into Gujarati of that novel, and we need not say that the task is well accomplished. One hardly thinks it is a translation, as it reads so well and natural.



"MOHINI" by Bhogindra Ratanlal Divetiā, B. A., (1915).

An adaptation of Mrs. Henry Wood's novel, 'Dansebury House', this book is the first of a series of Gujarati novels which the Oxford University has planned. It is difficult at all times to adapt the domestic and social life of an English family to one in Gujarat, and specially so in respect of temperance and intemperance, which is the burden of Mrs. Henry Wood's popular work.

High caste Hindus in Gujarat do not drink. The adapter very well knew this and so he has resorted to describing the family life of non-Gujarati i. e., a Parbhu of the Deccan, who does not object to drink. Even after overcoming this initial difficulty he has not found it, as he proceeded further, all smooth sailing. In very many places he has had to do violence to even a Parbhu's ordinary mode of life in order to make it suit the main

incidents of the original novel. Workshop life as narrated there seems as unnatural to India as love-matches and elopements.

The book though well printed is swarming with bad spelling, and printer's devils, while incorrect grammar is met with here and there. In spite of all these defects, it is a work which one likes to read from cover to cover. Mr. Bhogindrarão has been able to transfer to his book all the sense and spirit of the original, and the several descriptions he has given of the slums of Bombay and of the localities inhabited by workmen and their life, are first hand, and correct in every detail. We are sure the work would be welcomed on account of its unflagging interest conveyed in simple language.

The price is out of all proportion to the contents and the cost.



“ JIGAR KE DIGAR ? ” by A. K. Desai. (1917).

Though the author calls this novel an adaptation from English, it is more a translation than anything else. It is full of English words, and so far gives a picture of the liberal use that Parsis make of this language in their everyday talk and affairs. The rendering is interesting, because the English as original is interesting. The so-called adaption however makes the characters unreal and impossible. It retains all the flavour of the English plot and the social life of our rulers.

“ ABALĀ NO KINNO ” by Ardeshar Kharshedji Desai,
Pp. 138. Price Rs. 1-4-0 (1918).

This book is not even an adaptation, but a translation, of an English novel. It is full of English words, English phrases, and English expressions. One does not know what service the writer has rendered to the cause of literature, by this translation, excepting the satisfaction of his *amour propre* that every year he would publish one novel. To pass an idle hour, no doubt, such publications are desired, and they come out in their hundreds too.



“SONERI KHANJAR” by Sāmaldās Lakshmidās Gāndhī. Printed at the Hindustān Press, Bombay. Pp. 160. Price 0-12-0 (1923).

Novels with socialistic background are few in number in the Gujarātī Literature. The author has undertaken to remove this want and has based this novel on Jack London's ‘Iron Hill’. It furnishes thoughtful reading.



“DUSHMAN DARĀH OR A BOMBAY SHETHIĀ JILT-ED BY HIS LADY LOVE.” by R. H. Mistri, Pp. 226. Price 1-8-0. (1920).

We congratulate Mr. Mistri, who is the writer of many works of fiction on this production. Pārsi Gujarati has of late been developing in a fashion which leaves much to be desired and it makes the heart of a Hindu Gujarati sore to see the turn it is taking—it is going perilously near becoming a patois. The present book has only a very slight interweaving in it of that style, although it is taken up wholly with Pārsi characters. That is one merit: the other is the skilful way in which the interest of

the reader is kept up. Once you begin, you are not minded to put down the book unless you have devoured the contents through.

It reminds you of sensational stories like ' Le Coq ' and other detective fiction. Parsi life and society are known for their adaptability to all sorts of conditions and states and many modern Parsi novels are so many adaptations of their English counterparts. The plot of this work also seems to have been drawn from some such source, but that does not detract from its interestingness or create any jarring note in the mind of an Indian reader.



"DHUMRA S'IKHĀ." by Ramnik Jayachand Dalāl, B. A. LL B. (1932).

This is a translation of Mrs. Sitādevi's story published in instalments in the Modern Review. It has been well translated and fully brings out the good points of the original, depicting the sad the state of Hindu society. We are sure this translation would be read with delight by Gajarāti readers.



"SITĀR NO S'OKHA." by Bhogindarāo R. Divetiā. B. A. (1911).

To readers of Leo Tolstoy, his book called the "Scrutzer Sonata" is well known. This is an adaptation of that book, and as the first attempt to introduce Tolstoy to Gujarāti readers it deserves every commendation. It is so skilfully made that we hardly feel, that we are reading something borrowed from foreign literature. Not

only is the spirit of the original preserved, but the language too is suitably simple.

The question of marriage being a contract or a sacrament is now before the public in a prominent form on account of the Basu Bill, and a perusal of this work is sure to help the problem as Tolstoy has treated it from all points of view, national, foreign and international.



“VISMĪSADI NI GOOLĀML” by P. V. Mēhtā and S. P. S’āstri. Pp. 132 Price 0-8-0. (1924).

“Slavery of our Times” by Tolstoy gives a graphic picture of the state in which our indigent workers and labourers live. This translation reproduces in simple language what Tolstoy has got to say on the question, and the mechanical artificial lives which our mill-hands and factory-workers have to live emphasises the problem. The book thus deserves to be read.



“UMĀ AND VIDHVĀ VIPAD;” by Ratnasimha D. Parmār. Pp. 173 Price 1-8-0. (1923.)

This is a translation of a Hindi novel. It portrays miseries of a high class Hindu widow ; at the same time it reinforces the ideal of a Hindu wife that her husband is God, and she has no right to criticise his good or bad actions. The story is spirited and well told and translated.



“PUNARJIVAN.” by K. J. Patel Pp. 140 Price 0-12-0 (1924)

This is a translation of a Hindi novel of the same name; it is concerned with the “new spirit” poured into

the live of Indians by Gandhiji's teachings. Its style is simple.



"NIRGUṆA LAKS'MI AND SAGUṆ LAKAS' MI AND OTHER WRITINGS." By the late Mrs. Vasantbā Chandraśankar Pandya. Pp. 127. Price Re. 0-16-0. (1917).

In the introduction contributed by the husband to these posthumous writings, he shows what a a gifted companion in life he has lost in his wife. She was just entering on a carrer of public utility when she succumbed to a fatal disease. The first long story in these writings is a fine adaptation of that well-known *Urdu* domestic novel called the *Mirāt-ul-Urus* (the mirror of women). Several years ago, it was translated by a Parsi gentleman and Mrs. Vasantā has based her story on it. It is sure to be widely read.



"INDIRĀ " By Mrs. Priyamati S'ukla Pp. 280 Price Rs. 1-4-0 (1912).

This novel is a translation of a Marāthi work, and depicts several unpleasant aspects of the life of the inhabitants of the Deccan. Scenes depicting immorality are freely interspersed in the body of the little book, and in spite of the authoress' protestations to the contrary, we are afraid, its unsavoriness would be its chief attraction. There are errors of printing and of grammar in the work.



“US'ĀNANDINI” by the late Mrs. Ūrmilā Dayārām Gīḍumāl. (1915)

Prof. Bain's novels are well known, and this is a translation of one of his novels, called “A Heifer of the Dawn.” To appreciate the skill and intelligence with which the deceased has carried out her task one needs to read the original, after the translation, and see if the subtle charm that pervades the work of the learned Professor, has been preserved in the translation too.

We think it has been. Read either this or that and you will find yourself in the same sylvan retreats, hearing the same romantic sounds, and surrounded by the same mysterious old-world atmosphere, without any detriment due to difference of language.



“ANANGA BHASMA” by Sākartāl Amritlāl Dave B. A. Pp. 64 Price Re. 1-8 0 (1916).

This translation of Prof. Bain's novel ‘the Ashes of a God’ preserves all the delightfulness and orientalism of the original; and as the translator says, to appreciate its beauty, its reading should be finished at one sitting, otherwise its delicate touches are sure to be missed.



“KĀDAMBARĪ” (fifth edition), translated by Chhaganlāl Harilāl Pandyā B. A. (1917).

Between 1884 and 1917, this scholarly work has undergone five editions; this itself testifies to the great popularity the book has won in our midst. Every student of Sanskrit knows this *magnum opus* of Bāṇa; to render it into Gujarātī, so as to preserve the spirit of the original, its beautiful similes and metaphors, to dissolve its compounds

and still to make the translation such as should not terrify or scare away the ordinary reader is a very difficult, if not a herculean, task.

Mr. Chhaganlāl has accomplished this task. Years ago, when the first edition of this book appeared, it was received with a chorus of approval and admiration. The scrupulous care with which the translator has conveyed every subtle thought, rendered every turn of language into faithful and accurate Gujarāṭi, shows that it must have cost him hours and hours before he could have pitched upon the right phrase or expression.

By means of short notes and a list of difficult words explained, he has further tried to help his reader and facilitate his task of understanding and entering into the spirit of the original erudite author. No work is entirely perfect but this translation approaches very near it. The present edition has been embellished with several coloured and gorgeous pictures which greatly add to its attractiveness.

Its different introductions leave very little to be desired in the way of getting information about the various phases of the original, literary, historical, mythological and others; besides they are thoroughly uptodate. We welcome this edition heartily and trust that every library desk and cupboard would make an effort to find it a prominent place on its shelves.



‘NĪLA-NENI’ by Sākārlāl Amritlāl Dave, B. A. Pp. 132, As. 0-8-0 (1917).

Another of Prof. Bain’s attractive stories, called a ‘Draught of the Blue’ has been translated by Mr. Dave.

Like his former translation this one too preserves the flavour of the original though here and there we find the language a trifle difficult because Sanskritised.



“*INDU KALĀ*” translated by the late Nalinakānt Narasimharāo Divatiā (1918).

Professor Bain's stories are too well-known to need any mention. They deserve to be translated into each and every vernacular. The present translator (now deceased) had already tried his hand at writing Gujarāṭi prose before he launched into the scheme of translating this story which by its English title “A Digit of the Moon” has become such a favourite of all English-knowing readers.

Nalinakānt certainly did well in thinking of introducing Gujarāṭi readers to this fine story and he has succeeded in his task, as we find that his work does not suffer in comparison with that of others who too have translated certain other of Prof. Bain's stories and who were equipped with far better educational qualifications than he was, who died young and without University education.



“*ĀŚ'RAMA HARINĪ*” by Prof. H. M. Bhatt M. A. Pp. 89
Price Re 0-12-0 (1923),

A very entertaining novel clothed in the garb of a Purāṇa is written in Marāṭhi by Prof. V. M. Joshi, M. A. and Prof. Bhatt has rendered it into Gujarāṭi in an equally entertaining way. The translation does not look like a translation but like an original. The subject-matter of the work is the question of widow-remarriage which agitates our society and has been skilfully and humanly

handled from various points of view. It should be well received.



“THE TRIUMPH OF VĀLMIKI”: by N I. Maśruvālā.
Pp. 96 Price Re. 6-3-0 (1925)

The charming allegory woven round the three Purāṇic celebrities: Vasiṣṭha, Viśvāmitra and Vālmiki, by Mahopādhyāya Haraprasād Śāstri in his book in Bengālī is a masterpiece; it produces the three lines of precept and practice peculiar to each one of them and for which one of them stood out. Vālmiki's propaganda triumphed; it set no store by physical force or mental vigour for harmony in world forces; soul force, purity of heart, could alone bring peace to one's mind and happiness into the world. This book is a translation from a Marāṭhi version of the Bengālī work; but for all practical purposes it takes the place of an original book and is very impressive.



“TILOTTAMĀ ” by M. R. Majmudar B. A., LL. B : Printed at the Nava Gujarat Press, Baroda. Thick card board with a coloured picture. Pp. 170 Price Re. 1-0-0 (1926).

Prof. Bain's mythological stories have attracted many writers to translate or adapt them, and Mr. Majmudār has been unable to withstand the attraction and has deviated from his usual path of finding out old Gujarati-verse manuscripts and editing them.

It is, however, a happy deviation and affords him relief from the monotony of the beaten path. As a first attempt, the version is very creditable and this story of the world of the Apsarās with all its proper surroundings will surely win its way successfully with its readers.



SHORT STORY

SHORT STORY



“VĀRTĀ LAHARĪ” : by S. Pramilā and S. Aravindā, (1909).

The ‘Sundari Subodha’ monthly hardly misses a single issue in which some social story bearing on the present condition of our society does not appear. These stories never failed to entertain its many readers and it was a happy idea of these two ladies; to collect and publish them in book-form. We feel sure the book will receive a hearty welcome especially at the hands of the fair sex.



“RATNA-GRANTHI OR TUNKI VĀRTĀO” : by Chaturbhuja Māṇakeśvar Bhatt (1911)

The object of the writer of these Short-Stories is to show the advantages of Travel. Travel out of India in the present times is the *sine qua non* of the regeneration of Indian Industries according to the writer; and keeping that object in view, he has woven round that central idea, a network of short, interesting stories, which all go to show that those who have moved out of their native place have prospered.

The stories are narrated by an old S’āstri for the benefit of the lettered son of a rich man, who was very much inclined to be what is called a bookworm, and who spurned all ideas of travel. The stories are interesting and well

written, but they suffer from the correctness of details, the reason being brevity. The compilation, all the same, furnishes entertaining reading.



“NAVA YUGA NI VĀTO” : Part II. By Vaidya Amratlal Sundarji Padhiar. Pp. 109, Price 0-2-6, 0-5-0, 0-10-0, according to style of cover. (1912).

The writer possesses a happy style and a facile pen. His short stories are very interesting. They are meant to expose some of the worst vices, such as gambling, which prevail in the upper classes of Bombay Society, and they do so successfully.



“RASIKA VĀRTĀO” : By Rāma Mohan Rāi Jaswantrai Desai B. A. Pp. 143 Price Re. 0-8-0 (1914).

These are short stories translated from English and published at different times in various magazines. They are now collected in book form and presented as a gift to the subscribers of the ‘Sundari Subodha’. The stories claim to be “a complete collection of the pictures of social experience”. They are certainly readable, though a bit flabby and limp.

“CHHUPO DUTA” Part I : by Abdul Kādar Hasan Ali. (1916)

These are stories of an Indian detective. They deserve mention only as they are written by a Borā Mohamedan gentleman.



“BE PREMA-KATHĀ” : by Chandras’ankar Narmadās’ankar Pandya; B. A., LL. B. (1916)

“Two love-stories” is the title of this little book. As its name implies, it is just two little love-stories and nothing

else. Written in Mr. Pandyā's usual style - neither high nor low - they are tiny chatty affairs, like sea-foam or soft fleece, beautiful to look at but not meant for touch or pressure. The object behind the stories in one case is to present an ideal picture of the love of a married couple and in the other to show how a wife is expected not only to read books but to manage household affairs also.



"PĀNCHA PREMAKĀTHĀ :— " By Chandrasankar N. Pandyā. B. A., LL. B. Pp. 51 Price Re. 0-6-0 (1916).

Mr. Chandrasankar, whatever subject he touches, endows it with a special refinement of its own. These five love stories, though they tell us nothing unusual, are all the same gracefully written. They follow in their main outline, the usual run of such stories, at present found all over the cultured vernaculars of India, in fact two of them are translated from Bengālī. Still the style in which they are written, together with the sincerity of purpose they display, make them eminently readable.



"RUDHĪ NO BHOGA OR A VICTIM TO CUSTOM ". by R. G. Modī. Price Re. 0-3-0 (1915).

It contains two short stories illustrating the evils of marriage-customs in vogue at present.



"MHĀRI KAMALĀ ANE BIJĪ VĀTO ":—By Kanāyālāl M. Munśī. B. A.; LL. B. Advocate. Pp. 134. Price Re. 1-4-0 (1917).

Kanāyālāl Munśī is one of our best story-writers, short and long. His style is manly and virile, his thoughts

always sober, based on common sense, and his mode of narration "taking". One is never weary of reading his works.

This collection of short stories, although some of them are those with which he began his literary career, is delightful reading. The interest of the reader never flags, and the humour that now and then ripples over the apparent sober surface of a speech, lends a charm to his work which we miss elsewhere.



(1) "PRANAYANA LĪLĀ." (2) "RAZALTO RĀJAHAMSA:—
By Bālakavi Pp. 43, Pp. 184 As. 8 and Re 1-12-0. (1918).

These are two novelettes of the most ordinary kind, stuffed with impossible and emotional incidents, sure to delight the masses, if they care to buy them at these exorbitant prices.



"MHĀRI VISA VĀRTĀO". Keśavaprasād Chhotālāl Desāi.
B. A., LL. B. (1919).

As its name implies this is a collection of twenty stories written by the author at various times and published in different magazines. Their model is the short story appearing in the English monthlies like the *Strand* and *London Magazine*. They fulfil the functions of short stories in every way, and throughout the whole book, there is not a single dull page.

The circumstances on which they are based typify or rather represent the present times, and hence there is no difficulty whatever in appreciating the worth and the

intelligence of the writer. Although it lacks the innate knack of the humourist, the situations painted by him are not without distinct interest. The stories certainly furnish delightful reading.



“S'ETH KE S'ETĀN ?” by Gopālji Oddhavaji. Pp. 114
Price Re 0-8-0 (1923).

Short stories illustrating the tyranny of capital over labour, i. e., a master over his servant, are to be found in this book. They convey a much desired lesson.



“BHĀVANĀ SRIS'TI ”. by Prof. V. R. Trivedi M. A.
Pp. 100 Price Re 0-10-0 (1924).

This is a collection of small stories, written in the vein of rhapsody of imaginary events. They are pleasant to read for the time being, but would hardly leave any lasting impressions.



“JĀTI-SVABHĀVA S'ĀTAKA ” Parts I and II by
Kavi S'ivalāl Lallubhāi Bāroṭ (1924).

It contains 100 spirited stories illustrating human nature, and are published by the Translation Branch of the Vidyādhikāri, Baroda State.



“UPANIS'ADA NI VĀTO ” by :—Pāṇḍurang Viṭṭhal
Valāmē. Pp. 64. Price Re. 0-6-0 (1924).

These stories from the Upanisāds are told in an attractive and interesting fashion. We like the simplicity of the language.

“AMI ZARṆĀN” By :- Shayadā Pp. 156. Price Re 1-8-0 (1925)

“Brooklets of Nectar,” this is the name of the book, which consists of short stories, furnishing light reading, for which there is a just demand at present, and which demand it meets very well.



“SATI MADĀLASĀ AND SUKANSĀ NO KĀMĀTHI” by:—Vimalā Gaurī M. Pandya. Pp. 68-69. Price Re 1-0-0 (1925).

These two stories are written, specially for women to impress upon them the ideals of chastity and purity of married life. The authoress has done her task well, specially as the subjects lend themselves to a good treatment.



“KUMĀR NĀN STRI-RATNO” by Indulāl K. Yājñik B. A., LL. B. Pp. 207. Price Re 1-0-0. (1926)

Six vignettes of Indian Womanhood, so set in their frames of our domestic and social life as to transform a misogynist into a woman-lover. Without indenting on our ancient lore or Puranic tradition the compiler has presented the ideal of woman's service to society and family so as to make her fit in with their existing structures. The modernity of education of the girls and women of these stories does not militate against the object intended to be fulfilled. That is the beauty of the author's pen.



“CHINAGĀRĪ” By ‘Bechen’. (1926).

The Memon community of this province is backward in many respects. It also suffers from a number of social evils. Some young men of the community have made up

their minds to improve this state of things and this little tale simply told, is an attempt in that direction.



(1) "KURBĀNI NI KATHĀO" By Jhaverchand Meghāṇī B. A. (2) 'OLIPO AND OTHER LOVE-TALES" By J. Meghāṇī. (1930).

We have already noticed (1) when it was first published and are so glad that a third edition has so soon been called for. It is brought out at a reduced price. The object of the Sāhitya Mandir is to make available the folklore literature of Kāthiāwad and other patriotic literature at popular prices and all these books fulfil that test.

"Olipō" consists of very readable and passionate love tales.



"KALPANĀ KUSUMO" By Lalitamohan Chunilāl Gāndhī M. A., LL. B. (1935).

This collection of seventeen short stories picturesquely called the "Flowers of Imagination", which marks the debut of the young writer on the stage of Gujarātī literature, is a remarkable work. It far outdistances the so-called short-stories appearing almost every fortnight or every month in the pages of numerous periodicals and journals, in imitation of English short stories, and which lack both force and imagination, and are forgotten as soon as read.

Not so these short stories; they are, in our opinion, a finger-post guiding the ignorant and the unwary wayfarer as to what way he should go, if he desires to reach his

destination, viz., writing of short-stories, "which interpret character and human life-stories which make a distinct emotional appeal", which after all is the function of a short story.

He has been fortunate enough in getting Prof. N. B. Divātiā to write an introduction for his book, and it is a most valuable contribution on the matter, reviewing as it does the subject from a scholar's and a critic's points of view. Mr. Gandhi has been able to pass the high test laid down by his critic who rightly detects in the writer's art, both psychological analysis and brevity.

All the stories are equally good, but even if the first one "Love: Is it of the body (carnal) or of the Individual (possessing the body) ?" be read through it furnishes ample evidence of the above two characteristics having been fully brought out. The book bears the promise of still better work being turned out by the writer as he grows in years and as his pen gathers more practice.



"JIVANA NI ZĀNKHI". by Keśavprasād Chhoṭālāl Desāi,
B. A. LL. B. (1932).

Mr. Desāi has secured a high place in Gujarati literature as a writer of short-stories, which are all written in a lucid simple style and pictures of Gujarati life are very vividly portrayed therein.



"MANJARI" Published by Rāmu Thakkar. Pp. 214. Price Re. 1-4-0. (1933).

This is a collection of fifteen short stories bearing on various domestic and social subjects published at

different times in the weekly "Phula Chhāba." They are very interesting to read, and many of them are told in a very affecting way.

We specially commend the story, sarcastically called "The Happy Prostitute", narrating the life-history of a Hindu girl widowed at the age of fourteen, and her trials and her fate, till ultimately when she became a convert to Islam and a concubine of Musalman traders; all this because of the rigour of society which would not allow remarriage, the result being her being driven on the streets. It is a scathing commentary on our ways.



"PRATIMĀO" :—By Jhaverchand Meghāṇī. B. A. Pp 247. Pri e Re. 1-0-0. (1934).

These "Images" (Pratimās) represent seven stories, they are tragedies of modern life, and melancholy pictures of the present state of society. Mr. Meghāṇī, who till now was painting word-pictures of the old folk-lore of Kāṭhiāwād, both in its martial and civil aspects, has, now turned to cinema-plots and he sees in the creations of cinema directors, the coming into being of a new world altogether. He considers the directors to be the interpreters of art in life, his stories a vivid picture of the life, romantic and real of the chief characters figuring in them, and cinema-goers will perhaps recognize in them, the subject-matter of some picture or other seen by them. The stories are well and feelingly told. Mr. Meghāṇī's powers do not suffer because of the change in the field of the activities of his pen.

“BHUTAKĀLA NĀ PAḌACHHĀYĀ ” :—Part I. by Guṇavantarāi Āchārya. Pp. 202 Price Re. 1/- (1934).

This book, named “Shadows of the Past” contains eleven stories of the glorious past of Kāthiāwāḍ. The history of Kāthiāwāḍ during the mediaeval period is full of deeds of venture and courage, which resemble romance more than reality. Mr. Āchārya has tried to catch this ‘romance’ and perpetuate it by means of this collection.

All the stories are full of nerve and set out vividly the nerve displayed by the different heroic characters, Hindu and Muslim. Altogether the work successfully gives the reader an idea of the state of society in Kāthiāwāḍ in those far-off days. Readers already have encouraged it well, as within a short time two editions have been printed.



“BALAVĀKHORA” by S. M. Shāh (1935).

The book represents the social stage through which educated boys and girls are passing at present. The title means “Rebel.” Both Vilāsa and Kunja the heroine and the hero are the rebels. Vilāsa was married much against her will to an old man—the uncle of Kunja. She loved the nephew; and conspiring with some friends they made the old man sign *in terrorem* a deed of divorce. Amongst the higher caste Hindus divorce does not obtain but the rebels were of opinion that they could create such a precedent and they did it. Perhaps it would not stand the test of law. It is however, a pleasant play.

The second book (Sāsujī : Mother-in-law) is a collection of 24 humorous stories well maintaining the level at which Mr. Dhansukhalāl is usually entertaining his readers. The incidents are very homely; that helps to fulfil the object with which the stories are written.



“ ARDHUN ANGA ” By :—Yagnes’a H. S’ukal. Pp. 148. Price As. 12 / (1935).

“ Ardhun Anga ” freely translated means “ the better half;” and these are twelve, very interesting stories, showing how “ the better half ” in Hindu Society is being treated at the hands of the remaining half. The very great misery, which is still the lot of women in these days of education and advance, is set out here in language which is sure to be understood by the class of readers for whom the stories are written. For instance, the story, “ Lost Heart (Haiyā Sūni) ” describes how the evil of parents selling their young girls to old and aged bridegrooms is still rampant in full force. The other story explaining why a graduate Lady Principal of a girl’s school remained unmarried, shows up the perfidious nature of men in respect of the other sex. On the whole, we find it to be a delightful little book of stories.



“ GĀTĀ ĀSOPĀLAVA ” By : “Sneharas’mi”. Pp. 243 Price Re. 1/8. (1935)

Sjt. Jhīnābhāi R. Desāi better known by his pen-name ‘Sneha-rasmi’, has already won himself a name as an accomplished poet and patriot. Here, in the book under notice, we meet him, however in a new role,

that of a story-writer, and we welcome Gātā Āsopālava, a collection of seventeen short-stories.

‘Sneha-raśmi’ remains essentially a poet even when he takes to story-writing. Mr. Desāi is labouring, it appears, under certain limitations. Eight of the seventeen stories either end in, or centre round, somebody’s death. The plots as also their developments, are such as would appeal to the more speculative type of readers, to those who live, move and have their being in urban atmosphere. In some places, however, the author strikes an entirely original note, characteristic of the poet in him, which will make a universal appeal. On the whole, the book will certainly enhance the reputation of Mr. Desāi as an ingenious story-writer.



“TRILOCHANA” by Kakalbhai Kothari and Guṇavantrai Āchārya (1935).

The book contains three stories, like the three eyes (Trilochana) of god Śiva. The stories are called Kumāri, Anilā and Ilā. The problem that the joint authors have set themselves to tackle is the eradication of the old system of marriage and the substitution of companionship between boys and girls in social service; such companionship may or may not eventuate in marriage.

American writers and books have made us familiar with the problem and even there with all her advancement and progress, America has not yet been able to throw off the old shackles; much less it is possible in India and more so in Gujarāt and Kāthiāwād. However, in the garb of an interesting story Messrs Kothari and

Āchārya have woven a fanciful picture of the lifelong spinster, who desires to eschew the world and cannot do it on an island inhabited by backward classes. It is an alluring picture but all the same fanciful.



“PANKAJA” by Ramanlal Jasantani, Desai, M. A. (1936).

This collection of short stories from the pen of Mr. Ramanlal Desai is written in his fascinating yet simple style. He is now turning into quite a prolific writer of novels and bids fair to rival well-known writers of fiction in England and other Western countries. He has in the space of eight to ten years got 14 to 15 volumes to his credit.

“Panjaka” is a collection of sixteen short-stories and although his long novels run into three or four parts and therefore he has a wide field and an ample scope to develop his theme at leisure and make it interesting and attractive, here in spite of the necessarily contracted field of a short-story, he has managed to afford to its subject-matter the same interest, attention and pathos. The very first story “Real Mother” as contrasted with the step-mother is a case in point.



“PALATĀTO SAMĀJA” by “Rama” (1936).

This is a collection of 19 short-stories all bearing on the subject which is the title of the book, viz, “Society in Transition”. Our society really is in a stage of flux, and that stage is vividly brought out in these stories, which are written in simple and colloquial language.

The writer studiously avoids the subject of sex-appeal at present so much in vogue, in order to respect the objections of those who still are not reconciled to the new fangled notions of sex affairs.

The Foreword contributed by Lady Vidyā Gauri Nīlkanṭha sums up very tersely the functions of short-stories, and in the light thereof she reviews the work of the writer emphasising his experience of worldly matters which she finds to be both wide and varied.



“PALKĀRĀ (WINKS).” by Jhaverchand Meghāṇi, R. A. (1936).

Inspired by several cinema shows seen by him screening pictures with a universal appeal, Mr. Meghāṇi has been tempted to throw the subject-matter thereof into stories and as such, the adaptations do bear out the motive which prompt him to write them successfully. Opinions may differ as to whether Mr. Meghāṇi has done well in relinquishing his old love—the folklore and folk literature of Kāṭhiāwād—and embarking on a vessel, which to him is new and unfamiliar.

However, his innate power of delineating human feelings and passions, in attractive and homely language is bound to come to his help, whatever the situation. It has come to his help here, and therefore the narratives do not lack attractiveness.



“VERĀNA MĀN”. by Jhaverchand Meghāṇi. B. A. (1936).

“In the Desert” consists of about thirty-two short stories from the able pen of Mr. Meghāṇi treating of the various present problems in Politics, Economics etc.

“TAṆAKHĀ-Part IV.” by ‘Dhūmaketu.’ (1937).

‘Taṇakhā’ means sparks and ‘Dhūmaketu’, a comet. Dhūmaketu is the *nom de plume* of Gouriśankar G. Joshi, B. A. a writer who has already made his name in Gujarati literature. Writing short stories is his forte and he has achieved an outstanding success in that branch of literature by lifting the subject—matter of the stories above the level generally found in monthlies and journals. Love and the vicissitudes in the lives of love-lorn maidens and boys—this is generally what is found there.

Dhūmaketu has, however, by exercise of his powerful imagination blended this sentiment of love with other human sentiments and has made his stories read like romance. What makes them more attractive is the style of narration and the homeliness of the language used. He has taken his characters from all strata of society, high and low, dwellers in palaces and slums. This human touch lends a charm to his work.



“ŚRĀVAṆI MELĀ.” by Umāśankar Joshi, M. A. (1938).

Śrāvāṇi Melā (a fair in the month of Śrāvāṇa) is the title of the last of the fifteen stories found in this book. The story reminds one of the annual Sipi fair held near Simla, where jungle maidens and youths assemble in their hundreds, dance their jungle dances, make purchases and also arrange (matrimonial) matches. The description of the fair, and of its chief visitors Ambi and Devo, are graphic, vivid and appealing. The other stories are written also on an equally high level.

The first story, for instance, depicts the innermost desire of old men of the older generation, who consider their life wasted unless they see their grandson (son's son) playing in their lap and in depicting it, the author paints the light and shade in the domestic life of the middle class Hindu householder with an unerring brush. The whole collection is a welcome addition to the story literature of Gujarat.



“SHORT STORIES BY COUNT TOLSTOY” :—By Bho-gindrarao Ratanlal Divetiā, B. A. Pp 96 Price Re. 0-4-0. (1912)

The stories are delightfully well adapted and they keep up the interest of the reader from start to finish. The book is sure to please and instruct children, and also grown up people. Tolstoy's simplicity and sincerity peep out from each story.



“MURAKHARĀJA AND HIS TWO BROTHERS.” (1912)

This is a translation of one of Tolstoy's stories. The language at times is incorrect and a mere reproduction of foreign phrases without any attempt to clothe them into Gujarati idiom, and hence crude.

But on the whole the interest of the story is well kept. It depicts the fruitless efforts of Satan to wean away a very simple but honest noodle of a peasant from the paths of rectitude and affection for his brothers and family.



“MĀṆASA KETALI JAMIN NO MĀLIKA HOI S'AKE?” (1913).

We have had to review before some pamphlets like the little one under review, published at Natal. They also were adaptations of Tolstoy's novels. This one is as good as its predecessors. Mr. Mohandās K. Gāndhi is a well-known follower of the late Russian Rishi, and that is the reason why the Printing Press at Phoenix is busy turning out these leaflets.



“NAVARAṆGI BĀLA KO.” by Bhogindrarāo R. Divetiā. (1913).

Mr. Bhavānidās N. Motivālā B. A., LL. B. has set apart a sum of Rs. 1000/- in memory of his father for the encouragement of Gujarati literature. Out of the interest on the amount this little book is published. It is an adaptation of Tolstoy's “Those Girls.” Those who have read that little delightful children's book will not fail to appreciate the value of this adaptation.

There are very few books in Gujarati which can be called children's books. Juvenile literature is still uncultivated in Gujarati, and hence we heartily welcome all attempts in that direction.



“TUNKI VĀRTĀO” -Part II, By Vrajlāl Jādvaji Thakkar. Pp. 303. Price Re 0-10-0 (1914).

The work contains a fine collection of stories, taken from various sources, Hīnāi, Marathi etc., illustrating the present day domestic life among us Indians, and pointing out certain morals.



“VĀRTĀ-VIHĀRA” :-By Vrajlāl Jādavji Thakkar Pp. 216,
Price Rs. 0-12-0 (1914).

This book contains a bunch of nine stories, all based on love. Beyond entertaining the mind for the moment they are not likely to leave any lasting impression. They are taken from Bengali, Marathi and English sources.



“NAVALA-KATHĀ-SAMGRAHA” :-By A. S. Padhiar.
(1914).

It is a translation of several short stories—Manoran-jaka Vārtāvali—in Marathi and the easy style of the translator furnishes entertaining reading, specially as the stories deal with the domestic side of a Hindu's life.

In all these publications we have seen one objectional feature; it is that of interspersing reading matter with advertisements of other books. This greatly detracts from the merit of the book as the attention of the reader becomes otherwise occupied and he misses either the point of the story or the point of the advertisement.



“RIP VAN WINKLE ANE OKABHOR VAGALA” : By
Chandulal Keshavlal Amil. Pp. 82. Price As. 7½- (1921).

Two of Irving's delightful stories, Rip Van Winkle and the Legend of the Sleepy Hollow are translated in this book. In the original they are so very simply written, that there seems to have been very little trouble entailed in giving a Gujarati version of them : we find the translation very readable.



“**TUNKI VĀRTĀO**” PART VI :-By Bachubhai Popatlal Rāvat, Pp. 346, Price Re. 1-0-0 (1921).

The book is a collection of sixteen stories, taken from Hindi periodicals with suitable changes to make them intelligible to us. They furnish, no doubt, attractive reading, and we are sure the public would appreciate them.



“**RATHA YĀTRĀ.**” Price 1-0-0. (1921).

It is a translation of Rabindranāth's work and has been priced so cheaply as to make it popular.



“**KURBĀNI NI KATHĀO:**” by J. Meghāṇī, B. A. Pp. 111. Price As. 8 (1922)

Though a translation of the “Kathā o Kāhini” of Rabindranāth Tāgore, it is difficult to conceive that it is not an original work. The twenty tales of self-sacrifice narrated in this little book are gems of their kind. They are all taken from Indian history and Indian lore—Buddhist, Rajput, Brahmanic, Sikh, Marāṭhā.

The noble tales of sacrifice are so enthrallingly told that one comes to think that they will remain unmatched for ever in the annals of the world. They have been invested with almost a halo of divinity. No Gujarati should miss the perusal of this book.



“**THREE STORIES OF ŚARAT BĀBU:**” translated by Mahādev H. Desai. B. A., LL. B. Pp. 187 Price 1-1-0 (1923).

When Mahātmāji's lieutenant Mahādev Desāi was in jail, he did not pass his time in idleness; amongst

the many useful pieces of work he did there was a translation of the three best written stories of Śaratchandra Chatterjopādhyāya into Gujarātī. They furnish very instructive and interesting reading and are full of a moral which it is not difficult to find out.



“SAMSĀRA SAMASYĀ”: By Thakkar Nārāyaṇa Visanji. Pp. 316. Price 3-4-0 (1923).

The paradox of an Aspasia being virtuous and a married woman the reverse, is handled by Mr. Thakkar in this volume, in the shape of four stories, which are more or less translations or adaptations and which have appeared separately in Gujarati newspapers. The writer has an intimate knowledge of the seamy side of life and its problems and hence been able to do justice to them.



“PRASANNA KATHĀ KUNJA”. by Prasannavadan Chhabilārām Dikṣit. Pp. 70 Price 0-8-0 (1925).

Two short stories of Śriyut Prabhāt Kumār Mukherji ‘Pariyartan’ and ‘Prayāṇa Panthe’ are translated in this small book. The stories are worth reading specially as they illustrate the every day affairs in the life of the present day Indian.



“STORIES OF TRAGIC PLAYS IN GREEK LITERATURE”. By Mrs. Lavangikā P. Mehtā, B. A. Pp. 250. Price 0-10-0 (1926).

This is a translation of an English book on the subject and is published by the Gujarat Vernacular Society. It gives a connected idea of the tragedies written by such well-known Greek dramatists as Æschilus, Sophocles and

Euripides. Such a book was wanted in Gujarati to give us an idea of the best that was in Greek Literature in this line, and we congratulate Mrs. Lavangikā on her having done it so well and ably.



“**SUVRĀKES'Ī**” :-By Mrs, Lavangikā P. Mehtā, B. A. Pp. 120 Price Re. 0-12-0 (1927).

The story-written by the French novelist Theophile Gautier is translated into English as “The Fleece of Gold”. Mrs. Lavangikā has translated this English version, and a very creditable performance it is. She has thoroughly studied her subject and entered into the spirit of it, before beginning her work, as is shown by the notes contributed by her. They testify to her wide reading.



“**DHŪMRA S'IKHĀ**” by Ramnik Jayachand Dalal B. A , LL. B. (1932).

This delightful collection of short-stories, if not an exact translation of, is a creditable adaptation of, the stories of Shrimati Sitā Devi, the talented Bengālī short-story writer who has been very popular in Gujarat. It is in her powerful portraiture and character-drawing that she excels many a writer of short stories. Her stories in the Modern Review are read with admiration by all who happen to get it. The stories presented in this beautifully got-up volume are very delightful and do much credit to the pen that has written them.



“**ĀNANDA-MĀLĀ**” Part 1. Jagannāth Jeṭṭabhai Raval Pp. 183. Price Re. 0-5-0 (1906).

This is written by a schoolmaster in active service, knowing well what the requirements of the little ones in his charge are. It contains entertaining little stories from the Rāmāyaṇa, the Mahābhārata and also from popular folk-lore, to illustrate various subjects like brotherly love, perseverance, reverence, faithfulness and other virtues. It contains in addition several stories of wit and humour also, and is interspersed with poems which are easy to understand, being culled from wellknown poets. On the whole we find the book readable and very useful for the instruction of the juvenile class for whom it is intended.



“BĀLA VINODA” By Jagannāth Jeṭhābhāi Rāval. Pp 116.
Price 0-5-6 (1908).

This book is a mixture of many subjects ranging from short, simple stories, to arithmetical puzzles in verse. The stories are didactic and informative and the collection could not have been made unless the writer had for a long time been purposely gathering his harvest. Little children and even grown-up people are sure to be able to pass a pleasant half-hour with this little booklet in their hand.



“ĀNANDA MĀLĀ” PART II. by J. J. Rāval (1909).

This book contains short stories for children, which are simple, entertaining and instructive. The very fact that in fifteen years, there has been a demand for a fourth edition of this little work testifies to its utility and popularity. Mr. Jagannāth has published many such

works for children, and he has invariably done well in all of them.



“S’IS’U SADBODHA MĀLĀ” by V. P. Mehta. (1909).

This is a collection of stories from the Rāmāyaṇa, the Mahābhārata and the Purāṇas, bearing on the different human virtues. We see here, Aryan virtues set out at their best, and the book is written in such a simple style that it is bound to be popular with the masses. That there was a great demand for some such book cannot be gainsaid, and its utility for being placed in the hands of our boys and girls to teach them the better side of human nature as depicted in the lives of their great men and women can hardly be doubted. The problem of teaching morals has come into prominence of late and it is such books only that can furnish a solution thereof. We need not say, we are greatly pleased with the book.



“DRIS’TĀNTA S’ATAK” by Chhotālāl Narbberām Bhaṭṭ. (1910).

As the commentator of that monumental series, ‘Gujarati Prāchīna Kāvya Mālā’, Mr. Chhotālāl Bhaṭṭ’s name is not unknown in the field of literature. With his happy knack of writing simple Gujarāṭi he has translated the above work from Sanskrit originally written by a Jaina Paṇḍit. It contains a mixed assortment of precepts on ethics culled from the Pañch Tantra, the Hitopadesha and other kindred compositions. It is simple and instructive, and the elucidatory notes, are particularly

valuable. Young boys and girls are sure to be pleased with it.



“BĀLA VĀRTĀ.” by Gangāśankar Maniśankar (1910).

This is collection of short, easy stories written after the fashion of Aesop's fables. It is meant for school-going children to whom we are sure it would prove of great benefit, as the author writes with all the authority of a teacher.



“DES'ADES'A NI RASAMAYA VĀTĀ” -By Harilal Maneklal Desai. B. A. Pp. 64 Price 0-5-0 (1914).

Small stories relating to various countries. This little book is meant for children, who will find much to instruct them here.



“SUMAN MĀLĀ” :-Pp. 30. Price 0-1-0 (1914).

This is the first part of an illustrated series of short stories, which the publisher wants to bring out very cheaply. Its cheapness is undoubted and the stories would please the masses, but the pictures require improvement. They are unlike life and look as if made up.



“1. VĪRA PRABHU NI VĀṆI' 2. S'RĪ ILĀKUMĀR CHARITRA.' 3. 'BHAYANKAR BHUTA.' 4. 'SHRI HARBAL MĀCHCHI CHARITRA'” :-Price As. 2/- each. (1918).

All these little books consisting of about 40 pages each, have been published by religiously inclined Jaina gentlemen; the first contains messages of Mahāvīra, the

These are charming short stories meant to interest growing children; along with the book is furnished a brochure which is addressed to the story-teller and teaches him the theoretical and practical side of story-telling.



“SĪTĀ-HARAṆA” :-by Chandraśankar Prāṇaśankar S’ukla.
Pp. 187 Price 0-12-0. (1923)

The prominent incident in the lives of Rāma and Sītā, viz., her being carried away forcibly by Rāvaṇa is narrated in this book on original lines. The style adopted is “chatty” and that is the secret of its success. We are of opinion that both children and adults of both sexes will read it with much pleasure and thereby derive great benefit and instruction.



“MUKULA” :-By Miss Premalīlā and Miss Saudāmini Nilkanṭh. Pp. 155. Price As 8 (1923).

In Ahmedabad, there is a Society of Little Ones (Shishu-maṇḍal) and they publish a hand-written monthly, and call it “Mukula”, just because they are “budding” writers. A number of stories, translated and originally conceived by them have been collected in the above book; though intended for juvenile people of their age and like acquirements, they furnish delightful reading to others too.

The little authors belong mostly to the gifted families of the two sisters, Mrs. Vidyā Nilkanṭh, B. A., O. B. E. and Mrs. Shārādā Mehtā, B. A. and they keep up, indeed very well, the literary traditions of their mothers. It was a happy idea of Mr. Indulāl Yājñik to collect and publish such a selection as the one under notice.



"1. KERINĀN BHĀJIYĀN. 2. DHŪPASALI. 3. BĀLA-VIHĀRA. 4. HATO" : Published by Gāṇḍīva Bāla Sāhitya, Mandvi (1923).

These are attractive little volumes, illustrated and written for the benefit of children. The stories are such as would interest the juveniles, and the get up of the books is such as to approach very nearly that of books on the subject published in England. The work is being turned out on right lines.



"RASADĀYAKA RATNA-NIDHI" :-By R.G. Modi, M. A. Pp. 297: Price 2-4-0 (1923).

The book contains one-hundred small stories such as children would like to hear and profit by; it contains some pictures too.



"OUR STORIES" :-by Sumati Nāgardās Patel and Nāgardās Patel. Pp. 79, Price 0-8-0 (1924).

A dainty little volume. Sure to please the little ones for whom the stories are intended.



"THE IDEAL BOOK OF EXEMPLARY TALES" :-by S. D. Paṇḍit. Pp. 336, Price 0-14-0, (1925).

Instances of truthfulness, simplicity, and other human virtues, culled from all literatures of the world figure in this collection. Exemplary traits in the character of Julius Ceasar, Khalif Umar, George Washington, Guru Govind Singh, and numerous other celebrities are to be found here. It is a representative and useful collection,

“KRISṆA-CHANDRODAYA CHITRA-KATHĀ” by
Fulachand Jhaverbhāi Shah of Nadiad. (1924)

This is a small book containing a life of Kṛiṣṇa illustrated with pictures by the author.



“ĀNANDA DHĀRĀ.” Parts I, II, III, IV. :-by Ramanlāl Nanālāl Shāh.

This is a collection of short-stories likely to interest and amuse children, with pictures. It is an enjoyable collection.



“BĀLA VĀRTĀ” PART IV. (1924) :-by Gijubhāi.

This is a collection of stories for children, narrated by the collector in his inimitable Kāthiāwāḍi style.



“FULAMĀLĀ,” PART I. by Ramanlāl N. Shāh, Pp. 180
Price 0-14-0 (1927).

As an entertaining collection of stories of juvenile interest the book is likely to be welcome.



“DRISHṬĀNTA-MĀLĀ” :-by Dīna Sevaka. (1928)

A small book full of illustrative stories leading to Bhakti.



“ĀNANDA-KUNJA” :-by Ramanlāl N. Shāh (1928)

This is Part I of short stories for delighting and instructing children. They really give delight, as they are simple to understand,

“VASANTA.” a very short story of 12 pages, written by the late Mrs. Aryaman Mehta deserves notice simply because it is written by a woman. It is the story of a little boot-black, who because of his honesty succeeded in life.



“VĀNARA SENĀ NI VĀTO.” by Keśavaprasād Chhoṭālāl Desāi B. A., LL. B. (1930).

‘Vānara Senā Ni Vāto’ is the catching title of a collection of interesting short-stories for children by Sjt. Keśavaprasād Desāi. *Vānara Senā* was a very fitting epitaph given to the army of the juveniles during the Civil Disobedience Campaign in 1930-31 and the *senā* forms a very peculiar phase of the great national struggle. Mr. Desāi has, therefore, very happily chosen the title of this new book.

Mr. Desāi has made a creditable contribution to the attempt in this particular direction and seems to have developed a special faculty for juvenile literature. His delightful stories presented here in a well got-up book make very pleasant reading to children. The book is an opportune publication and places within the reach of every parent a suitable gift for their children at a ridiculously cheap price, as the book is cloth-bound and printed in thick, antique paper in bold type. The author deserves congratulations from and gratitude of the little ones’ world,

“VIJNĀNA NI VISA VĀTO.” by Martand Śivabhandra
Paṇḍyā B. Ag. (1931).

“Twenty Science Stories,” comprises twenty informative and interesting lessons, clothed in the garb of stories told to juveniles on such familiar and domestic subjects and articles as trees, roofs, metals, water, soap, sugar cane, etc. The characteristics of each are well brought out.

FOLKLORE

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“GUJARĀTĪ JUNĀN GĪTO.” by Kavi Bhavānīsankar of Limbdī. (1912).

The little songs which children learn at their mother's knee, the verses which they recite when at play with other children, the riddles which they are called upon to read at this age, furnish quite a fascinating literature in all the known languages. The same is the case with Gujarati; and looking to the tendency of the presentday school-education there appears to be every likelihood of these beautiful songs being lost to literature, firstly because school-books containing poetry with copy-book texts are ousting them, and secondly because no attempts are being made to rescue them from thus being wiped out.

All honour due therefore to the Education Department of H. H. The Gaekwād which notified the award of a prize to such a publisher, and to this Kavi who undertook this compilation and carried off the prize.

The songs are very little things, falling very sweetly on the ears when sung by groups of small children, accompanied by suitable action. To be appreciated they have to be read and heard.



“KĀTHIĀWĀḌI SĀHITYA.” :-by Kahānji Dharmasimha
oḥ Rājkot. (1913)

The indigenous literature of Kāthiāwāḍ is very rich, and portrays the wild, romantic and picturesque life of its inhabitants in vivid colours. It chronicles historic events and is also brimful of incidents which throw strong light on the social side of the life of its varied population. Unfortunately these verses lie scattered about in some cases in inaccessible corners; but in most, are preserved by means of oral communication from mouth to mouth. Till now no sustained effort has been made to collect and publish them.

This little book under review is an attempt to fill up the void, and we think it is a commendable one. The amours of well-known couples like Sora Rāṇi and Halāmaṇā Jethvo, Fulāṇḍē and Lākho, have been versified in very feeling words, the chastity of Rāṇakdevi who burnt herself on the funeral pyre with her husband rather than submit to the embraces of the King of Pāṭan, is also celebrated in verse, which is full both of pathos and vigour.

Besides this, the book contains many other *dūhās* (couplets) which are didactic and characteristic of the rough and uneducated men by whom they are composed. Short notes here and there enable the reader to understand the rather peculiar provincialism of Kāthiāwāḍ. We think this book should be on the table of all lovers of Kāthiāwāḍi literature.



“BHĀRATA LOKA-KATHĀ : PART I.” by Maṇilāl Ichācharām Desai. B. A. (1916).

If any single institution with a literary man at its head has richly benefited the language and literature of

Gujarāt by the publication of useful works it is the Gujarāti Press and its late proprietor, Mr. Ichchārām Sūryārām Desāi. Scores of good books, hundreds of standards works, and a like number of compositions of struggling authors have come out of the Press.

Amongst the many-sided activities of the late founder was one for the preservation of a certain kind of oral literature, which with the passage of time was bound to expire, unless perpetuated in some way. This literature is that floating mass of stories, historical and others, which lives only in the mouth of the professional storyteller or bard. Unless care be taken to collect it from the various mouths that retail them the whole branch stands in danger of being wiped out. The reason is that owing to the advent of the printing press, interest in such stories has declined.

With his unerring instinct, Mr. Ichchārām saw the use to history and allied subjects dealt with in these bardic narrations; and at considerable expense he took steps to have them copied down from firsthand sources. The result is a collection of twenty-two fine stories, likely to appeal to both the high and the low, besides being useful in other ways. Unfortunately the collector did not live to see them published; but his son, who worthily follows his father's tradition has brought them out and thus fulfilled his last wishes.



“BHĪLO NĀN GĪTA” collected by N. M. Pāṭhek. 1916).

The Bhils are ethnologically said to represent the aborigines of India, before it was overrun by the Aryans.

On this side of India they are found in large numbers in the Revākāṇṭhā and Mahikāṇṭhā Political Agencies and in Khāndesh and Mālwa. In spite of their contact with civilised people they have preserved most of their original or rather aboriginal customs and usages in their entirety, on account of the isolated life they live in the jungles and on the hills in which these parts of the country abound.

As between themselves they use a certain kind of patois in conversation but with others they talk Gujarāṭi or Marāṭhi, picking it up from their town or village neighbours.

A collection of songs sung by this community was no doubt a happy idea and the specimens collected in this book furnish very interesting reading. Almost every song is typical of the life they lead in the jungles and on the hills. Their humble fare of Mowrā flowers and maize, their pride in their cattle, their simple forms of marriage and courtship are all reflected in these songs which also exhibit the subtle influences overtaking them on account of their constant intercourse with the outside world, as evidenced by their imitation of some of the customs and manners of a Hindu's life with its joint family system.

The Introduction to the collection is written in very simple and terse language, but is full of information. One remark made in it is worth noticing, viz., that the Bhils living in the jungles never tell an untruth, while those who have come in contact with civilised or educated people, cannot resist the temptation of telling

falsehoods. There was no such book as this in Gujarati and we are of opinion that it would meet with a cordial welcome at the hands of all those who would care to read it through.



“RĀJĀ BHOJA AND KAVI KĀLIDĀS.” by Ambālāl Bulākhīram Jānī, B. A. (1919).

Neat Printing, fine get-up, nice pictures, these are some of the features of the book. The stories of Kālidās and Rājā Bhoja furnish an ever-entertaining theme of enlightenment and interest, and also of pride to every native of India, and hence they require to be told in a way which should reach men and women even with limited opportunities for education. Any attempt in that direction is commendable and the present book is just such an attempt.



“KĀTHIĀWĀḌ NI JŪNI VĀRTĀO.” by Haragovind Premasāṅkar Trivedi. Pp. 264 Price 2-4-0 (1922).

Kāthiāwāḍ has been, from of old, the land of romance and chivalry. There is an amount of “floating” literature in the province, embodying tales of romance and chivalry. If caught and perpetuated it is likely to prove of great importance from a historical and linguistic point of view. Very few efforts have till now been made to collect and publish such stories and many of them must have perished with the Bhāṭs and Chāraṇs who had them by heart.

The collector of these stories had an innate love for them from his childhood and he has now been able to give us about 29 of them and told in a pleasing form. The

glimpses we get of the life of the natives of Kāthiāwād from them are both attractive and valuable.

A sympathetic Introduction by Prof. B. K. Thākore, who says that he has heard similar stories as a child sitting in the lap of their Dhobi narrator, sums up their utility from various standpoints.

“GRANDMOTHER’S TALES” :—By Jhaverchand Meghani. B. A., Pp. 128 Price Rs. 0-8-0 (1923).

As its name suggests, this is a collection and a very commendable collection, of tales alleged to have been told by grandmothers to their grandchildren. It is a very old custom in Gujarat for old ladies of the family to narrate interesting tales to little children before putting them to bed. The custom is losing its universality owing to the trend of modern school education; and it is only by means of such felicitous attempts that this branch of our old literature can be preserved. The tales are charmingly told, and reminds one of the excellent *Kurbāni ni Kathāo*.



“SAURĀSṬRA NI RASA-DHĀRA; OR THE NECTAR-STREAM OF SAURĀSHṬRA:” published by the Saurāsṭra Sāhitya Mandir, Raṇpur. Pp. 216. Price 1-8-0 (1923).

Saurāṣṭra (Kāthiāwād) is from days of yore famous for its hospitality and chivalry. The indigenous literature of this province is full of romance-romantic stories, depicting the chivalry of its sons and the courage and the chastity of its daughters. Most of the literature however is preserved not in books but in the minds of the storytellers (bards).

Efforts have been of late made to give a permanent form to this floating literature, and the collection of stories under notice is one of them. Each and every story has come from the mouth or pen of some one steeped in this kind of lore and the preservation of this kind of folklore as well as tragedies in real life is a boon of no inconsiderable value.



“KĀTHIĀWĀḌI S'ĀHITYA.” PART II: By Kahanji Dharamsi. Printed at the Sanātana Jaina Printing Press, Rajkot, Pp. 124. Price Re. 1-0-0 (1923).

The Literature of old Kāthiāwāḍ, consisting of *Dohās* and *Sorathās* and other poetical dialogues, required to be preserved. This is an effort in that direction; though it overlaps the work of some others, still there is some undiscovered ground also, and as such it has its use.



“THE BEAUTIFUL NIGHT:” By Jhaverchand Meghani. B. A. Pp. 112 Price Rs. 0-3-0 (1925).

The songs sung at night delineating the different phases of a woman's life, in Kāthiāwāḍ, by women, in that particularly attractive fashion, called *garabā* to the accompaniment of clapping of hands and moving round and round in a circle, are collected here. Those who have been fortunate enough to witness this peculiar feminine pastime, never forget it, as the whole entourage is so charming and attractive.

The songs though indigenous have not been committed to paper, many have been forgotten and many are

in danger of being forgotten. The service, therefore, rendered by Mr. Meghāṇī in publishing them is invaluable. The Introduction is a gem in itself, it romanticises the ordinary and everyday phases of a Kāṭhiāwāḍī woman's life in his warm and stirring style,



“NAVARĀTRINĀ GARABĀ” by N. M. Dāmāṇī and V. V. Padhiār, Pp. 80 Price 0-5-0 (1925).

The *Garabā* or songs collected here although said to be extremely local, i. e., sung in a place called Chorwāḍ (in Kāṭhiāwāḍ), bear all the common traits of those which are heard in other parts of the province in praise of the Mātāji (goddess) during the first nine nights of Āśvin. These popular songs embody an amount of folkore, and never lack interest.



“INTERESTING STORIES.” by Gokuldās Dwarkādās Rāichurā, Pp. 200. Price 1-8-0 (1925).

The stories are interesting and bring out certain welcome traits of indigenous tribes inhabiting Kāṭhiāwāḍ, such as the Mèrs and Āhirs, whose men are brave, honest, truthful, and beautiful in addition. The literature of stories, however, collected around these tribes is entirely oral and requires to be preserved in print.



“GRAND-FATHER'S TALES.” by Jhaverchand Meghāṇī, B. A., Pp. 115 Price 0-8-0 (1926).

This is a companion volume to Grand-Mother's Tales and brings out in great relief the folk-lore of

Kāthiāwād. The tales are told in print in such a way that for the moment the reader forgets that he is reading the movements of the characters in the stories in cold print, experiencing as he is the thrills and sensation of hearing their recital.

Those who have heard the Story-tellers of Kāthiāwād recite such stories will appreciate the valuable service rendered by Mr. Meghāṇī in thus preserving the original style and communicating its charm to his reader, who becomes transformed into a listener. The descriptions of the characters are vivid and graphic; see for instance that of the Sādhu or Jogi at p. 9.



“KĀTHIĀWĀDĪ SONGS” by Jhaverchand Meghāṇī B. A., Pp. 178. Price 1-0-0 (1926).

This collection of songs indigenous to Kāthiāwād, the second of its kind, if anything excels the first. The songs are very popular and presented with the background of the illuminating Introduction written by Mr. Meghāṇī; the very soul of Kāthiawādī domesticity, peeps out from them. Their charm is manifested in almost every line and we cannot give enough praise to the talented compiler for the service he is doing to his province and our Literature by such publications.



“LOKA SANGĪTA” by Nārāyaṇa Moreshvar Khare. Pp. 86 Price 0-12-0 (1926).

This is a valuable collection of popular songs sung and not only read extensively in Gujarat. They are so to

speak scientifically treated in this little book without losing their most attractive feature, their popularity. Such a collection was required and it has been produced.



“KANĀVATĪ” :-By Jhaverchand Meghāni B. A., Pp. 105
Price 0-8-0 (1927).

Married and unmarried girls in all provinces of India have their own vows to observe, the rites or ceremonies to be performed on special days before particular gods and idols with a view to win their blessings and favour. Such observances are called *varata* in Gujarāṭi and a large amount of popular lore has accumulated round each one of such *varata*.

Tales relating to such observances are collected and set out, one may say scientifically, in this little book, which furnishes delightful reading and perpetuates certain valuable literature which otherwise would have disappeared.



“BEAUTIFUL NIGHT” PART III. by Jhaverchand Meghāni, B. A. (1928).

This third collection of popular songs sung by females in Kāṭhiāwāḍ is in keeping with the two former ones in excellence and in serving to perpetuate what otherwise would have perished in this branch of literature, as these songs have never been collected and printed before.

The most useful part, however, of the book is its well-written Introduction where the ballad literature of our province has been examined in the light of European

ballad literature, with the eye and intelligence of an experienced critic.

It is the first contribution of its kind and as such very valuable.



“THE OUTLAWS OF SORATH.” by Jhaverchand Meghani,
B. A. (1928).

In five weeks the first impression of this book of 2,000 copies was exhausted and a second called for and as eagerly taken up; this is a feat even in the sale of Gujarati “bestsellers.” The compilation consists of the narratives of the adventures of many notable outlaws of Kāthiawād.

The adventures read like romance and are so well narrated that one almost falls in love with the free-booter, who in certain respects even out-Robin hoods Robin hood. The book is so spiritedly written that one who does not read it, would feel himself the poorer by not having read it. This is the First Part only.



“KANKĀVAṬĪ” by Jhaverchand Meghani, B. A. (1928)

‘Kankāvaṭi’ means the little pot in which *Kumkum*—the red colour with which men and women (except widows) mark their fore-head as a sign of auspiciousness is kept. The title aptly describes the contents of the book, which are stories relating to vows taken by married and unmarried girls and women for the attainment of various objects in their life, connubial happiness, birth of a son, etc.

This colour-pot plays an important part in the discharge of her functions in respect of the vow taken, because it is with the colour contained in it that she marks the different objects of her worship, trees, little girls, married women etc.

The very comprehensive Introduction contributed to it by Mr. Meghāṇi reviews the literature of vows of different countries of the world including Japan, and besides being an interesting review is a unique one of its kind in our literature. It is a most valuable and informative work.



‘SORATHI BANĀRVATĪĀ’ PART II. by Jhaverchand Maghāṇi, B. A. (1929)

The first part of this work—The Robin Hood of Kāṭhiāwād—we have noticed already. The second part in every way keeps up to the high level of its predecessor. It handles the life-history and adventures of free-booters, Jogidās Khumāṇa (1816–1829 A. D.), Jodho Māṇek (1858–1867) and Jesāji Vejāji (1473–1494). The first is called the “Rob Roy of Kāṭhiāwād.”

The stories are very stirringly told and the innermost meaning of such lives of adventure and the romance lying behind them effectively brought out. Mr. Meghāṇi promises a review of the literatures of the world on the subject and it should prove greatly interesting. We have no doubt about it.



“HĀLARADĀN OR LULLABIES” by Jhaverchand Meghani, B. A. (1929).

This is a work by Mr. Meghāṇi. Its introduction entitled ‘*Voice of Parental Affection*’ reviews the

literature on this subject from all points of view, as found in the several civilized countries of the world.



“CHUNDADI” by Jhaverchand Meghāṇi, B. A. (1929).

The first edition of the book was published in April, a second was called for by August following. This testifies to its extreme popularity. Somehow or other Mr. Meghāṇi has been able to get a strong hold over the lives of the people of his province and some of his books sell like hot cakes. This book is a collection of songs sung by women at the different stages of a Hindu wedding.

To the Gujarāṭi reader they strike a familiar note but the value of the book lies in their ordered arrangement, which at a glance furnishes a faithful picture of the feelings and the occasion which prompt the song. As usual, a thoughtful, considerate and comprehensive introduction adds to the value of the compilation. ‘*Chundadi*’ is the wedding garment in which the bride clothes herself on the occasion of her wedding.



“KANKĀVATĪ” Part II. by Jhaverchand Meghāṇi, B. A. (1936)

The metal or wood container which holds the red power with which men and women in Gujarat mark their foreheads and worship gods and the sun and the tree and the plant is called a *Kankāvaṭi*, a vessel for *Kumkum* the auspicious red-powder. The title chosen for the book is symbolic, because the little girls whose vows (*vrata*) and sports are set out here always use this little

vessel and its contents to bring auspiciousness to their doings.

Mr. Meghāṇī has treated this part of the domestic life of these juveniles as part of the folklore of Kathiāwāḍ and his introduction enlightening as it is, makes it clear that these practices cover a lot of ancient wisdom. The twenty-two pen-pictures furnish attractive reading. The list at the end explaining local terms is a very thoughtful provision for those who are not familiar with them.



BIOGRAPHY

BIOGRAPHY



“LIFE OF GARIBALDI :” with a map and four pictures : by Narsimhabhāi Ishvarbhāi Patel : Vīrakṣetra Mudrālaya, Baroda Pp. 415. Price Re. 1-0-0 (1907).

The wave of patriotism, typified by the phrase *Bande Mātaram*, has been beating against Gujarat too, and the above work is but one out of many material signs of it. The book is headed *Bande Mātaram*, and opens with the song printed in extenso. It further manifests the feeling of unification that runs through the country, in as much as the author has chosen to print it in Devanāgarī character, and has stated on the title—page that any one who likes may publish the book “for the good of the country” (deśa-hitārthē). The get-up of the work is superior and the printing alone must have cost much; but the price is kept advisedly low, so as to bring it within easy reach of all.

The work is based on the Bengali version of Bābu Jogendranāth Vidyābhūṣaṇa M. A. with some help taken from Marathi and English authors. The life of the recluse of Carera was full of stirring incidents and romantic episodes; the lesson it taught has been written for all ages on the page not only of the history of his own country, but of the world, and the object of the author — who has most successfully managed to preserve the interest of the original, which never flags from cover to cover — has been

solely to present to Gujarati readers a faithful picture of what self-sacrifice can do towards the regeneration of a fallen country. If the study of such biographies can help to instil into the mind of the reader habits of self-sacrifice and self-abnegation for the good of the many, this book is certainly calculated to do it.

It is written in a style which is neither high nor colloquial and which at all times keeps an even level. There was want of such a good biography in Gujarati and the present writer has supplied it, and we feel grateful for the same.



“SELECTIONS FROM THE GREEK LIVES OF PLUTARCH :” rendered from English into Gujarati, by Balvantrai K. Thakora, B. A. Rajkumar College Rajkot, and Harilal M. Bhatt, M. A. Professor, Baha-ud-din College, Junagadh. Pp. 338 Price Rs. 2-0-0 (1907).

This collection comprises the lives of Lysurgus Nicias, Dion, Themistocles, Pelopidas, Pericles, Agacilaus and Alexander. We may say at the outset that the work is no mere verbatim translation of the English rendering of Plutarch's Greek lives, but a well-thought out and deliberate attempt – so far as we are aware, the first of its kind – to introduce into Gujarati literature the philosophy, history, and literature of the Greeks, through the medium of a collection of biographies.

The study of mere history as history, as was done in the old Gujarati school series, or philosophy as philosophy, as in the prose-writings of Kavi Narmadaśanker, is neither attractive nor popular. The authors have, therefore, hit upon a happy medium. To the translation of

each life, are appended several independent articles, which explain all the salient historical and philosophical phases of that life, and show in a concrete form, the atmosphere in which that life was passed and its surroundings. For instance, the appendix to the Life of Alexander, consists of six articles: (i) the Greek Pantheon, (ii) the Olympic games, (iii) Greek currency, (iv) Greek chronology, (v) short biographies of famous men mentioned in Alexander's Life, and (vi) a chronological list of the chief events in the Greek history.

The authors have all throughout depended for their information on such well-known writers, as Thucydides, Herodotus and others. What is still left obscure, is made clear by valuable foot-notes, which are copious and well written.

A very valuable and useful feature of the book is the partial removal of that defect which mars almost all good Gujarati books, viz., the want of a good index. An index of names at the close of the work comes very handy, and an index of subjects would have rendered that part of the book perfect; but perhaps want of leisure is responsible for its absence. We wish this book an extensive circulation.



“S'RI KRIS'NA JIVANA ”: by Jivanlāl Amarsī Mehtā. (1909).

Mr. Jivanlāl has been known to us as a writer never allowing his pen to remain idle, and the above work is one more useful fruit of it. The three beautiful poems, in Bengali called ‘Raivataka,’ ‘Kurukṣetra,’ and ‘Prabhāsa’

written by Babu Nobin Chandra Sen require no introduction to Bengali readers. They depict, in terms which appeal to all, the main incidents in the life of Kṛiṣṇa, though the story told is more romantic than religious or mythological. Here, we have not got a direct translation from Bengali but one from the Marathi version made by Mr. Parulkar.

In spite of its being a third-hand composition, the beauty and pathos of the original peep at us from every line of the translation. This translation has been published in parts in a monthly called the *Vais'ya Patrikā*, and even then we were struck with the mastery displayed by the writer, whoever he was, as we did not know him then, in presenting to the reader, most effective pictures of several prominent incidents in the life-history of the Pāṇḍavas.

The dialogue between the newly widowed Uttarā and the Vanamātā of Abhimanyu, Śailajā and the depicting of the scene, where Uttarā goes to the funeral pile of her husband to take a pinch of the ashes and thus by a fiction fulfil her duties as a Sati to burn with him in order to preserve the child in her womb in Chap. VI, are perhaps the most affecting in the whole book, a book which presents the life and life-work of Kṛiṣṇa in a peculiar light.



"A LIFE OF KING EDWARD VII, THE PEACEMAKER."
by : B. C. S'astri. (1910).

Up till now no such readable sketch of the life of our late Sovereign has been published in Gujarati. The joint authors have made a close study of all the incidents

in the life of the King-Emperor, and reproduced them in their own words. The language employed by them being very simple and the story interesting we have no doubt that it would be extensively popular amongst the masses, who do not know English, and for whose special benefit it has been published. The pictures are nice, and the get up of the book is commendable too.



“IS'VARCHANDRA VIDYĀSĀGAR.” by S'ivaprasād Dalpatrām Paṇḍit (1911).

We have already had occasion to favourably review a brochure written by Mr. Paṇḍit, called *Devi Aghora Kāmini*. It is of great moment that the doings of the great men in one part of India should be known to their countrymen on its other side, and as such, this book deserves every welcome though it is the second of its kind.

It is the outcome of sincere admiration on the part of the writer for one of the greatest social reformers of Bengal and is written in a good readable style like its companion book *Devi Aghora Kāmini*. We wish it may meet with the encouragement it deserves.



“HAZRAT MOHAMMAD PAYGAMBER.” by M. K. Pirzādā Moṭṭāmiayn. (1911)

We are always glad when we have got an opportunity of coming across Gujarati works written by our Mahomedan brothers. They serve to remind us that in spite of all the talk of their being separate in language and interest from their Hindu friends, there is some such

thing as the love of the language of one's Mother Country (*Watan*), and that there are Mahomedan gentlemen who do not forget the fact, but on the other hand bring it into relief by their pen and conduct. There have been one, two or three lives of the prophet of Arabia in Gujarati; but in point of scholarliness, lucidity of style, utilisation of all materials in English, Urdu and Gujarati, in respect of the subject matter of the book, and keeping up of unbroken interest in the narration from start to finish, it would be difficult to find a volume which would beat the one under notice.

The *Pirzādā* leads the reader through every phase of Islam, from the state of idolatrous Arabia, down to the time of the final triumph of the cult of iconoclasm. The social state of Arabia before the advent of the Prophet was of the most miserable type. Slavery of women, killing of female children, and other gross superstitions were rampant, which Mahommad made it his business to eradicate. How he brought light into the Era of Ignorance is detailed with great perspicacity by the author, and we consider this book a commendable addition to the literature on the subject in Gujarati.



“ SWĀMI RĀMATĪRTHA, PART I ” (1911),

We have already noticed before the useful work being done by this Society for the encouragement of cheap literature. Swāmi Akhandānanda who is the life and soul of this enterprise has brought out yet another publication in the shape of a sketch of the life of Swāmi Rāmatīrtha whom he knew personally. A life of this patriotic son

of India was badly wanted and this sketch although it does not meet the need fully, still goes a long way towards it. There are three other short useful essays attached to the sketch.



“SAMRĀṬ GEORGE.” by R. A. Mehta. (1911).

This small hand-book deals with all the important incidents in the lives of their Imperial Majesties. The illustrations and the neat printing on thick glazed paper make the book attractive. We wish the language was still more simple and homely.



“SĪTĀ-RĀMA CHARITRA, PART I.” by Kāpaḍiā Nemchanda Girdharlāl. (1911).

There is no special merit in the book, excepting that it accentuates the never-to-be-forgotten lesson furnished by the saintly lives of Śītā and Rāma. It is written by Kāpaḍiā Nemchanda Girdharlāl; and in several places points out the differences in the narrative between the ordinary Rāmāyaṇa and the Jaina Rāmāyaṇa.

The book is written specially for ladies, but it is likely to prove useful to both the sexes. It tells nothing new and one fails to understand the special utility of many such books, which are always flooding the book-market.



“BIOGRAPHY OF THE KING EMPEROR GEORGE V.” by D. N. Mehta. (1911).

In this happy Coronation year, almost every vernacular of India has come out with the biography of our

beloved Sovereign and Gujarātī has not lagged behind. The story in this volume is succinctly but pointedly told; naturally a larger proportion thereof is taken up with His Majesty's tour six years ago in India. A short introduction in prose and poetry by the venerable scholar Ranchhodhbhai Udayarām is the distinguishing feature of the book.



“BHĀRAT NĀN STRI RATNO” :-Vol. I. By Śivaprasād Dalpatrām Paṇḍit Pp. 683 Price. Rs. 1-4-0 (1912).

All possible sources have been ransacked for this collection of the lives of eminent Indian women. It is larger and more comprehensive, because it is later in date, than the wellknown ‘Sati Maṇḍal.’



“LIFE OF MOHANDĀS KARAMCHAND GĀNDHĪ” by Dr. Prāṇajivan J. Mehtā. (1912).

A work of this kind was a great desideratum, so wrote the present writer in *East and West*, in an article which he contributed to it while reviewing the Rev. Mr. Doke's work in English. It was still more badly wanted in Gujarātī, and we are glad that a special friend of Mr. Gāndhī has accomplished the task by translating the English work into Gujarātī. It is prefaced by an introduction which is in the nature of a small supplementary book on the subject.

Dr. Mehtā has seen South Africa, the field of Mr. Gāndhī's labours, and has ever since 1898 been in active correspondence with him. As a result whereof, he is able to put in his own independent performance many facts and

incidents which run beyond the ken of Mr. Doke. Mr. Gandhi's views on the present state of India, social, economic and political, as discussed in his letters, are, to say the least, very fresh and original. Many of them, such as, that the Railways have done great harm to the country, that modern civilisation has demoralised the people, that the present system of education has undermined the foundations of health and family-ties of students, would be condemned as heresies; but one has to remember that Gāndhi is a follower of Tolstoy, and that he supports his conclusions by facts and arguments.

The translation is indeed well done and we welcome both the introduction and the translation, which together fully bear out the object of the writer, viz., to present the Spartan hero of South Africa as he is.



"LIFE OF MISS FLORENCE NIGHTINGALE." :-by
Mrs. Śārādā Mehtā B. A. (1912).

The book is the performance of a lady of the Nāgara community, Mrs. Śārādā, who has already made her debut on the stage of Gujarāṭi literature. Some months ago we had an occasion to review the work which she had carried out in collaboration with her sister Mrs. Vidyā, B. A. being the translation of a novel by R. C. Dutt. We commended the work for its many qualities and the present one in no way falls behind it.

The humane work performed by Miss Florence Nightingale could not have been brought to the notice of Gujarati readers by a better writer, than Mrs Śārādā, who herself being married to a medical gentleman, can very

well appreciate the quality and the intensity of the sacrifice made by Miss Nightingale.



“STRI-BODHAK SĀTĪ-CHARITRA.” :-by Mrs. Saguṇā Bhānūsukhrām Nirguṇrām. (1912).

The book is the production of the pen of a Nāgar Brahmin lady, and she has retold the often repeated but never wearying tales of the lives of Damayanti and Draupadi, Tārāmati and Sitā and Sāvitrī in language fit to be understood by her sisters and now and then interspersed with verses of popular poets. To this she has added two original chapters, comparing the several lives in the book and drawing a moral from them, and also giving from the standpoint of a Hindu woman the duties of a wife or *Stridharma*. Both the chapters are worth perusal.



“S’RI S’ANKARĀCHĀRYA CHARITRA” :-By M. H. S’āstri. (1912).

The numerous events that have crowded into the short span of life, lived on this earth by Swāmi Śankarāchārya, are all set out by a loving hand in this work. Of the half a dozen books and lectures existing in the Gujarati language on the subject, the writer has made a good and profitable use. All the same the last word on Śankara and his life work has come, from Prof. Ānanda Śankar Dhruva. some months ago, as a contribution to the *Vasanta*, which still remains unmatched.



“BHĀRATA NĀ MAHĀ PURUṢO.” (1912).

This is the first part of a series, which the Society for Encouragement of Cheap Literature wants to bring out

in connection with the great men of India. The present work embraces the lives of (1) Yogirāj Haridāsaji of Lahore, whose feats in Yoga won admiration even from Englishmen, (2) Mahārāja Chhatrasāji (S. Y. 1054) of Bundelkhand, and (3) Bhīśma, of the Mahābhārat fame. The object with which the series is projected is fully borne out by this Part, as it tells in easy and pleasant language the life history of these three remarkable men, who each has left a name and an inspiring example behind him.



“GURUDATT VIDYĀRTHI NUN JIVANACHARITRA.”
Pp. 254. Price 1-4-9. (1913).

The life of this marvellously equipped son of the Punjab who died at the early age of 26, is written in English by Lālā Lajpat Rāi, of which this book is a translation. The earnestness and purity of life and thought of Gurudatt deserves to be better known than at present and we think that this translation is sure to accomplish that purpose.



“BHĀRAT NĀ VĪRA PURUS’O.” : Published by the Society for Encouragement of Cheap Literature (1913).

Bengālī, Marāṭhī, and Hindi sources have been utilised in this compilation, which is a collection of the lives of Indian heroes, Rāṇa Pratāpa, Mahārāj Śivāji, Prithvirāja and other well-known Kings, Ministers and Generals – forty-four in number – have their lives recorded here, by a loving hand, in simple language. It is the first part of what one might call an *Indian Book of Golden Deeds*. The preface is indeed thoroughly written, and the sugges-

tions made there, that the rising generation of boys should be fed on such tales of heroism instead of on the stories of wild birds and animals, is well worth consideration.



“THEODORE PARKER.” ; by the late Nārāyaṇa Hemachandra. (1914).

The book is a biography of the wellknown American, Theodore Parker. It was originally written by the late Nārāyaṇa Hemachandra, whose quaint language has in this edition been touched up here and there.



“A SHORT LIFE OF NAPOLEON BONAPARTE.” Pp. 304 Price Re. 1-0-0. (1914).

This sketch of Napoleon's Life is a translation from the Hindi work of Indrachandra Vedāṅkār, the son of Mahātmā Munshirāmji, the wellknown and veteran Ārya Samājist. A life of the great hero is interesting reading at all times, and the translation is done in such a way as to take away nothing from that interest.



“BHĀRAT NĀN STRI RATNO.” : Vol. III. Pp. 448. Price Re. 0-10-0 (1914).

The present volume is in keeping with the two previous ones, and maintains all the good points of its predecessors. Living women as well as those of other faiths, like the Buddhist and the Mahomedan are included, and altogether a readable and informative compilation is the result.

“SWĀMI RĀMATĪRTHA:” Vol. I Pp. 365 Price Re. 1-0-0 (1914)

All the previous volumes separately published of the sermons of Swāmi Rāmatīrtha are now sought to be embodied in one volume, by the Society for Encouragement of Cheap Literature. We have already expressed our admiration of the commendable work done by this Society, and this publication confirms it.



“A SHORT LIFE OF PANDIT GURUDATTA VIDYĀRTHI WITH HIS WRITINGS:” Pp. 123 Price Re. 0-8-0 (1914).

Pandit Gurudatta has been introduced to the readers of Gujarāṭi Literature already by the Ārya Samāj, and this work is distributed as a present to the subscribers of Ārya Prakāśa, the local organ of the Sabhā in these parts. The sketch is a very readable translation of the life written by Lālā Jivandās of Lahore and it brings out vividly all the strong points in the life of the Admiral Critchton of India, who died at the very threshold of his youth.

His scholarly writings required a scholarly and sympathetic pen for translation and we felicitate Mr. Chandraśankar on the happy way in which he has made it, considering that he had to deal with such a technical subject as Vedic words and their significance.



“DEVI AGHORAKĀMINI.” by S'ivaprasād Dalpatrām Pandit. (1914)

Devi Aghorakāmini has left a name in Bengal as a very philanthropic lady, and this manual contains the

reports of a speech dealing with her life and work delivered by Mr. Śivaprasād Paṇḍit under the Presidentship of Mrs. Śārādā Sumant Mehta B. A., at Ahmedabad. It is a commendable attempt on the part of the author to make one side of India acquainted with the good that is being done on its other side.



“A LIFE OF THE HON'BLE GOPĀLA KRIS'NA GOKHALE : PART I.” by P. J. Desāi. (1915).

This is the third volume in the series projected by Mr. Pāṇḍurāo, of bringing out the lives of the great sons and friends of India. It is by far the best written life of Mr. Gokhale we have come across in Gujarati. Its chief recommendation is that it is written from the heart; the writer has identified himself thoroughly with the great Niskāma Karmayogin about whom he has written. Every Gujarati should possess and peruse this little book.



“YAS'ODHARĀ CHARITRA.” by M. K. Kāpiḍiā. (1915)

Kavi Puśpadanta has written in Hindi a life of Yashodharā the object of which is to preach the doctrine of Ahimsā. This book is a translation of it, and is full of gruesome and revolting incidents of sacrifices to the goddess and of several other unsavoury matters, which overlie the moral intended to be conveyed, so thickly that it remains hardly visible.



“JOAN OF ARC” by Hāsam Hirji Chārapiā. (1915).

This life of the heroine of France was needed in Gujarati. We find it is written in simple language, and is

informative in character. The reproduction shows that the writer has studied his subject well.



“LIFE OF S'ETĒ TRIBHUVANDĀS BHĀṆJĪ.” by Bho-gindrārāo R. Diveṭiā. B. A. (1915)

This book traces the rise in the life of an humble Jaina individual who by dint of honest dealings amassed a fortune and spent for the good of his community. It is sure to furnish a fine ideal to his co-religionists and is intended for free distribution.



“MAHĀNA ALEXANDER.” by V. J. Thakkar. (1915)

This life of Alexander the Great is the result of a study of various works in Gujarati and English, and also Bengali. It is likely to prove of great use to those who want to read biography in a general and interesting and not critical style.



“MANCHERJĪ K. MARZBĀN. C. I. E.” by his son Mar-zabān Mancherjī Marzbān. (1915).

Mr. Marzban is not a novice in the art of authorship and although this record of the life of his father is a mere chronicle of some outstanding features in the Engineering career of the old gentleman who, at the age of 76 still, is in enjoyment of sound health; still he has done well to perpetuate it in print.

The many handsome public buildings of Bombay and some private ones too have all been planned and supervised at some stage or other by him, and

indeed it must be very gratifying to him to survey his own handiwork in his everyday evening drives which he still takes unfailingly. The book is embellished with several photographs which form the best part of the work.



“S’RI MAHĀVĪRA JIVANA VISTĀRA.” by Pārikh Bhimji Harjivan. (1916).

These are outlines of the life of Mahāvīra Swāmi, written by a Jaina, so that it goes without saying that it is written in a spirit of veneration. Its chief attractions, however, are the several pictures, which illustrate in a prominent form, the different ordeals through which the saint had to pass in order to attain the proud position he occupies with respect to Jaina religion.



“S’RI S’IVĀJI CHHATRAPATI.” by Dāhyābhāi Rāmchandra. (1916)

This handsomely got up volume is a marvel of cheapness. The very full and detailed life of Śivāji written in Marathi by Mr. Keluskar has been translated for this series. It is not possible to find a better work on the life of the Marāṭhā hero anywhere than in this biography.



“BHARATA NI DEVIO : PART. I” by M. H. Mehta (1916).

The Lives of Bhagavati Devi and Aghorakāmini are written, rather translated, in a commendable style and the book deserves a place in every library.



“JAGA VIKHYĀTA PURUS’O.” Part IV. By Vrajlāl Jādavji Thakkar. Pp. 388 Price Re. 0-13-0 (1916)

This part of the Eminent Men of the World series contains the lives of Gladstone and Bismarck, the one a Brahmin and the other a Rajput in life and thought, as noticed by the writer of the Marathi Version Vināyak Kōṇḍadeva Okef and that of Bismarck of the Hindi work by Indra Vedālankār, the son of Mahātmā Munśirām the founder of the Kāngaḍi Gurukula. Both are well translated.



“BHĀRAT NĀ PURUS’O.” by S’ivaprasād Paṇḍit. (1917)

This is a collection of the lives of thirteen saintly Indians, like Nārada, Dattātreya, Śankarāchārya, Vallabhāchārya, Chaitanya, Dādu, Bhaskarānanda and others. Many sources have been tapped by Mr. Paṇḍit for the work and the result is a charming book.



“S’RI ĀDYA S’ANKARĀCHĀRYA JĪVANASĀRA.” By Maṇilāl Dalpatrām Joshi. Pp. 27. Price As. 0-6-0 (1917)

While studying the works of Śankar in College the writer conceived the idea of bringing out the life of this great religious leader in pamphlet form. It faithfully sets out the main incidents in his life, in simple language.



“SIR RAVINDRANĀTH THĀKUR NĀN SAMSMA-RĀNO.” Translated by Ambālāl Bālakriṣṇa Purāṇi, B. A. Price 0-7-0 (1919).

“My Reminiscences” from the pen of Sir Rabindranāth Tāgore, when being published in the pages of the Modern Review furnished instructive, delightful and

interesting reading to those who could follow the poet in English. It was a happy idea to convert them into Gujarati and we are sure they would be read in the vernacular with as much avidity as they were in English.



“MOHANA SANTA” By Sevak Pp. 24 Price Re. 0-4-0 (1920)

In this pamphlet, its author has attempted to compare incidences in the lives of Kṛiṣṇa and Mahatma Gandhi. The comparison is certainly ingenious and the similarities are oftener than not far-fetched.



“SHAUBHĀGYAVATI N U SAMSĀRACHITRA.” (1920)

The biography of the late Mrs. Māṇekbāi Kahānji Dharamsi, gives in detail how she educated herself and made herself useful to her sisters both in Bombay and in Kathiawad. At one time, she took an active part in the social life of this city and is still remembered here for the courage with which she did so.



“S’RI RĀMAKRISṂA KATHĀMRIT, Part II.” by N. B. Pandyā. (1920).

This is a very readable translation and the story told in it so vividly brings forth the character and the virtues of the Saint that no one who reads it is likely to think his time wasted.



“DES’ABANDHU CHITTA RANJAN DĀS” By S’ivaprasād Dalpatrām Pandit. Pp. 36 Price Rs. 0-4-0 (1921)

A short biography of Babu C. R. Dās was required in Gujarati, as, though many press-notices of the details of

his life have appeared in Gujarati, they were not till now put together in the form of a book. It furnishes instructive and interesting reading.



“(1) HAZRAT MOHAMMED PEGAMBAR, (2) BHAGAVĀNA-BUDDHA, and (3) BĀLĀVĀRTĀ” the first by Nrasimha-prasād Kālidās Bhaṭṭ and the second and the third by Girjāśankar B. Badheka. Pp. 56, 76, 79. Prices Re. 0-3-6; 0-4-0; 0-6-3. (1921)

These three publications represent only a part of the self-imposed task that the teachers and managers of the Dakṣiṇā Mūrti Vidyārthi Bhavan at Bhavnagar have volunteered to shoulder, without any hope of returns excepting that of the good of the students entrusted to their care.

The two biographies are very well written and the *Bālā Vārtā* is an admirable work – a collection of stories – which little children can enjoy, esteem, appreciate and improve by. We wish works for juveniles were all written on the principle of this book.



“VĪRA ŚIVĀJĪ.” by the late M. N. Mehta. (1921)

This is an official publication by the Education Department of H. H. the Gāekwād. It is a translation of Principal H. G. Rawlinson's “Śivāji, the Marāṭha.” The translator having served for a long time in the Deccan, and being familiar with the ground and the peoples in respect of which the original has been written has been able to impart a living touch to his work. He has further not followed the text slavishly. As to the murder of Afzal Khān it is wellknown that historians

like Prof. Jadunāth Sarkār and Rāo Bahādur Pārasnis differ from the partisan version of that fanatic writer, Kbāfi Khan; and Mr Mehta has been at pains to present that side of the question too. Altogether, we find it an excellent readable book.



“SWĀMI VIVEKĀNANDA : Parts VIII and IX :” By Ratansimha Dīpasimha Parmār. Pp. 572 and 64; 1905 Price Rs. 2-0-0 and Rs. 0-2-0 (1921).

These two books close the Swāmi Vivekānand Series, inaugurated by the above society. Part VIII contains the Swami's Speeches and Part IX is his Biography compiled from various sources. It is an up to date work, and is bound to make its influence felt in the Gujarati reading public, as it is well written and sets out all the incidents in the life of this Noble Son of India in their full impressiveness and interest.



“THOMAS ALVA EDISON :” By Revāsankar Oghadji Sompurā, B. A. Pp. 231. Price Rs. 2-0-0 (1923).

The fascinating chapters of this wizard of America are well known. An up-to-date life of Edison in Gujarati was a desideratum, and this well rendered translation of the work of his two devoted pupils, Dyer and Martin, ought to prove a welcome addition to our literature of biography.



“BĀLA KĀLIDĀS : PART I.” by Prasannavadan C. Dixit. (1921).

Kalidās's works are full of passages of great use in the spheres of moral, ethics and kindred subjects. A

translation and collection of such passages would be always desirable if they are properly selected and rendered. The present work is an attempt in that direction and as such well worth encouragement.



“PANDIT MOTILĀL NEHRU” by C. N. Joshi (1921)

A cheap and well written short life of the late Pandit Motilāl Nehru would be welcome in every Indian language today, in so far as next to Mahātmā Gandhi he has become a world figure. The book under notice furnishes such a life, and contains well arranged extracts from his speeches and utterances.



“S’RIMATI DOCTOR MRS. ĀNANDIBĀI JOSHI.” by S. D. Pandit. (1922).

There are several biographies of this well known Indian lady in Marathi, Bengali and Gujarati. The present version however, follows the work of the well known Marathi writer of Bengal, the late Prof. S. G. Deuskar. The book, it need not be said, is most readable and instructive, and we are of opinion that it should be read by each and every Indian, as it would show that when occasion calls for it, Indian ladies are not found wanting in grit and nerve.

The way in which Miss Johnson, a Missionary lady tried to coerce Mrs. Joshi on board the ship to be converted to Christianity, the way in which the engineer of the steamer, himself a Christian, taking advantage of her unprotected position tried to lure her into infamous paths, and the way in which she battled against these

unenviable situations raises her a great deal in the reader's eyes. Fortunately, the style is such that even moderately educated persons can read and understand the book.



“MAHĀTMĀ GĀNDHI NUN JIVANA : ” By Jayakrīṣṇa Nāgārdās Varmā, B. A., LL. B. (Bombay) M. Sc. (London), Bar-at-law and ‘Bhānu Chandra.’ Pp. 344. Price Rs. 4-0-0 (1922).

This is the most detailed and up-to-date life of Mahātmā Gāndhī in Gujarati or for the matter of that in any other language so far as we are aware. It is written in a very simple style and we welcome it as a valuable asset of our literature. It will take some time before its completeness is outstripped or even reached by others.



“NAPOLEON BONAPARTE” Parts 2, 3, 4 by Gokuldas M. Shāh B. A., LL. B. (1922)

A very good translation of Abbot's well known biography of the Emperor.



“KĀRĀVĀSA NI KAHANĪ” Translated by Navalrām J. Trivedi M. A. Pp. 151 Price Re. 1-0-0 (1923)

The book is in the main a story of Arabinda Ghose's life in the prison and as such, a translation of his Bengali work. Some of his letters to his wife Mrinālīnī and his brother Vārindra are reproduced here with his famous Uttarpāra speech and some articles from the *Karmayogin*. They enable even in this sketchy form, the reader to grasp the central idea of Arabinda Babu's later activities, “to realise God in life.”

The larger work is the more scholarly and the more systematically accomplished of the two, as it is planned on

amplifier lines. It is beautifully got up, testifying to the taste and refinement of the author. Mr. Thakkur is no stranger to Gujarati readers; he has of late migrated from the region of fiction to that of philosophy and religion; and it would not be any exaggeration to say that he has equally well succeeded in the latter. Besides a very informative introduction bearing on Arubinda's life, he has been able to present his view of the Gitā, the Upanishads and other religious works in such a way as to show that he has clearly grasped the secret of his life; the life of the noblest son of India is thus perpetuated in our language.

It was a want which was being felt and it has now been met. The photographs in each of them give the reader a good idea of Arabind as he was in his youth and as he is now. Echoes of the Bārisal trial bring back to one's mind the able and selfless services of Bābu C. R. Dās in the cause of his friend.



“GUJARĀTĀ NUN NŪRA” By Kalyāñji Viṭhalbhāi. Pp. 295
Price Re. 1- (1923)

‘The Light of Gujarat’—these words are applied to Darbār Śrī Gopāldās who has joined the N. C. O. movement and given up his principality in Kāthiāwāḍ. This book is his biography and focusses all incidents in his life, leading to his present position.



“MAHĀTMĀ TOLSTOY” by G. K. Amin. Pp. 604 Price
Rs. 2-0-0 (1923)

At various times small books dealing with the life and lifework of Tolstoy have been published in Gujarati, but it had remained for this Society to publish such a substan-

tial work as the one under notice. It is the translation of a Marathi book, but one does not feel that it is so. The life of Gāndhiji's Guru which we read here is all-embracing and comprehensive.



“SAHAJĀNANDA SWĀMI” by Kīśoralāl Ghanaśyāma Mashruvala B. A., LL. B. Pp. 173 Price 0-11-0 (1923)

Sahajānanda was the founder of the Swāmi Nārāyaṇa sect which claims so many votaries in Gujarat and Kathiawād. It was this great Āchārya who humanised the lawless tribes of Kāthiawād and brought them to the path of god-fearing religion. His life is a valuable addition to the series that this Press is publishing of the different Hindu Avatāras. It is a most readable book and gives certain incidents in the life of this Swāmi, which were not known till now.



“SWADHARMA NIS'THĀ ANE DAIVI JIVANA” by J. D. Dave Pp. 766 Price Re. 0-6-0 (1923).

This large volume is taken up with the lives of those great men, who have left foot-prints on the sands of time in India in the path of Religion. Lives of Rāma and Kṛiṣṇa, of Vivekānanda and Rāmakṛiṣṇa Paramahansa, and numerous other saints are given in a form which is sure to appeal to those in search of knowledge in that subject.



“SIKH GURUO” (1923)

The book comprises the lives of two famous Sikh Gurus, Nānaka and Govinda Singh. They are based on

various Hindi works. The book contains a number of short stories culled from the same source. The book is highly readable and sure to prove popular.



“S’RI NAVANĀTH CHARITRA ” Part II by S’ri Dattātraya Buvā Pp. 342 Price 2-4-0 (1923).

The first part of this book has been noticed. The interest created by that volume in the Life of the Head of Gorakhamādhi in the Junāgaḍha state is kept up in this part also.



“JAIL DIARY ” Translated by D. B. Kālelkar B. A. LL. B. Pp. 160. Price Rs. 0-10-0 (1923).

This is a translation and a very good translation of the Jail Diary of Śrijut Rājagopālāchāriar. It reminds one of a similar work of Mahātma Gāndhi, written within Jail in South Africa. Besides giving a lot of information about Jail life, which is news to many, it reveals a spirit of resignation, a standard of spiritual life, which is exemplary and does credit to the heart of an intensely patriotic Indian.



“BUDDHA AND MAHĀVĪRA ” By K. G. Mashruvālā. B. A., LL. B. Pp. 114. Price Re. 0-8-0.

“BUDDHA LĪLĀ SĀRA SAMGRAHA ” translated by Mashruvālā Pp. 396 Price Rs. 2-8-0 (1923).

Among Mahātmā Gāndhi’s manifold activities may be named one or two which have considerably helped the cause of education and enlightenment in Gujarat. One of them is the foundation of Purātattaya Mandir and the other

is the admirable series of books published by the Nava-jivan Press on various subjects. Both are actively engaged in the work of the publication of books on useful topics, some of them on subjects of every day use but written on entirely new lines.

Not a month passes but that half a dozen books are published by one or the other or both of them. The subjects chosen are sometimes so very close to the present day life of Gujarat that they clash with the selection of others, interested in the same line, and it is not an unusual thing to see two books published on the same subject by different publishers in one and the same month.

The two books under notice, like the pair concerned with the bomb outrage period in Bengal, also noticed elsewhere, furnish an apt illustration of this furious activity. Buddha and his doings are the principal subjects in each of these two books. The latter is a translation from Marathi and goes more into detailed particulars than the former which is written from an entirely different stand-point. It is more or less an essay, wherein the two creeds of Buddha and Mahāvīra are outlined and their fundamentals compared; the incidents in their respective lives are sketched out, merely to support or illustrate the conclusion arrived at by the author. The *Sāra-samgraha* has helped him with a certain portion of materials. In Marathi, the work has won encomiums from such *Savants* as Sir Rāmakriṣṇa Bhāṇḍārkar, and it is but meet that such a book should find a place in our literature.



“ISHU KHRIST :” by Kishorilāl Ghanshyāmlāl Mashruvalā,
Published by the Navajivan Prakāshan Mandir, Ahmedabad. Pp.
79. Price Rs. 0-4-0 (1923).

All the chief incidents in the life of Jesus Christ are narrated in this short biography with the knowledge and reverence that the subject demands.



“MAHĀNA NAPOLEON.” by N. B. Pandyā Pp. 797 Price
3-0-0 (1924).

Based on Abbot's Life of Napoleon and written after consulting pertinent works, like Lord Rosebery's and others, it is the best Life of Napoleon existing in Gujarati at present. Its style is worthy of the subject and at the same time not so difficult as to prevent ordinarily educated persons from understanding the book.



“DES'A BANDHU ” by J. M. Bhaṭṭ. Pp. 200 Price 1-0-0
(1925).

Everything relating to the late Desābandhu Dās is to be found here, his literary, legal and political activities. Translations from *Sāgar Sangītā* are not forgotten. Such a biography of the late Indian Patriot was badly wanted in Gujarati, and it has been brought out with commendable promptitude. It is illustrated with pictures.



“BHĀRAT NĀN STRIRATNO” Vols. I, II, III. by S'ivaprasād Dalpatrām Paṇḍit. Pp. 600, 608, 768. Price Rs. 2-8-0, each.
(1924).

This is the second edition of the biographies of noted Indian women. The subject-matter has been touched up

in many places and more matter added. Till the collection is replaced by any other monumental work it is bound to hold the first place in its line in our language.



“S’RI BHĪS’MA CHARITRA, PART II.” by Vaidya S’astri Dāmodar Kānji. Pp. 211 Price 2-8-0 (1924).

A most interesting book. The preaching and precept of Bhīṣma Pitāmaha are an abiding source of inspiration to Hindus. They are set out here in a very impressive way.



“TATHĀGATA” by H. D. Trivedi. Pp. 64 Price 0-5-0 (1924)

The chief incidents in the life of Bhagvāna Buddha are set out here in an attractive form.



“BAHĀDUR SHAH alias ZAFAR” by Sādik. Pp. 335 Price, Rs. 3-8-0 (1925).

The heart-rending misfortunes that dogged the closing stages of the decline and fall of the last of the Moguls and his descendants are set out here by the writer in the shape of narrations by the actors in that unfortunate drama. Whether they are correct or not is a different question; but they do stir one’s sympathies, and for the moment inspire dislike for those who brought them into straits.



“EXPERIENCES OF YERAVADĀ” by Gāndhiji. Pp 165 Price Rs. 0-12-0 (1925).

Gāndhiji contributed his experiences of the Yeravādā Prison, in instalments to the ‘Navajīvan.’ They are now

collected and presented as a book to the public. It need not be said as to how very instructive and interesting they are. Every Gujarati must read them.



“LIFE OF ŚRIMAD DEVACHANDRAJI” by Shrimad Buddhisāgar Sūriswarājī. Pp. 100, 51. Price As. 12/- (1926).

Devchandrajī (Samvat years 1746-1812) was a very learned Jaina ascetic, responsible for many acts of charity and known as a writer. An introduction of great value by Mr. Mohanlāl Desāi adds to the utility of the book, which contains striking extracts from his works.



“SATYA-VĪRA ŚRADDHĀNANDA” by Jhaverchand Meghānī, B. A. Pp. 124 Price 0-8-0 (1927).

A very admirable original work full of details of the life work of one the best of our countrymen. It should be widely read. Its low price should help it in gaining a large circle of readers.



“LIFE OF ŚIVĀJĪ.” by Kakalbhai Kothāri. (1928)

This is an up-to-date biography, which has utilised all materials to hand, dispelling the many falsehoods and illusions about the great Hindu Leader. There have been Lives written of him but they were stale, lifeless, and not up-to-date. This one has a force and a vigour of its own and has at a bound secured its proper place in our Literature.



“THE AUTOBIOGRAPHY OF DHONDO KES'AVA KARVE”. Translated by Kisanīng G. Chāvḍā. (1928)

Prof. Karve, the founder of the Indian Women's University has become a man of world-wide publicity and his autobiography written in Marathi is a book, depicting the wonderful personality and indomitable courage of a man poor in worldly resources but rich in determination and self-sacrifice. His life is a standing lesson to all those patriots who want to raise India in the scale of nations. The translation is very well done and the interest so well sustained that one does not like to put down the book – a big one as sizes go – before one has finished it.



“S’RI DATTA-PRABODHA KALPADRUMA : PART IV,” by : D. B. Tāmbe (1928).

This is a continuation of the three parts noted by us before. It contains in addition the Lie of Śrī Jnāneśvara, the great religious teacher of the Deccan.



“DARDI.” by : Gopālśanker V. Bhackech. (19.8).

An autobiography of the author who rose from a mere clerkship to a Deputy Collectorship and later to the Dewanship of Jāmnaḡar, teaching a lesson of staunch faith in onself and determination to overcome difficulties. It contains poems on metaphysical subjects also.



“GURU GOVIND SINGH.” by Thakkar Nārāyaṇa Viśanji. (1929).

Thakkar Nārāyaṇa has projected a series of books bringing out the goodness and the greatness of the Hindus and their religion. He is fitted to write on the subject,

because of one particular reason amongst others, viz., that he studies his subject at its original source and is always eager to absorb any new light thrown on it. He reads much before publishing a book. This characteristic feature of his work has produced an admirable life of the great Sikh religious leader, Guru Govind Singh. There was a want of such a book in our libraries and it is now met.



1. "BUDDHA AND MAHĀVĪRA" 2. "RĀMA AND KRISHNA" by : Kishorlal Ghanshyāmlāl Mashruvālā, B. A., LL. B. Pp. 148 Price Aa. 8 and 10. (1929).

These are reprints of the first edition of the two books. Rāma and Kṛiṣṇa are coupled together, so are Buddha and Mahāvīra, as both were preachers of Ahimsā. The writer has made a deep study of the books bearing on the subject and has evolved a picture of the subject-matter of his books, which is correct in outline; it also successfully carries out his object, which is to show how and why these heroes of India deserve worship at the hands of their fellow beings.

He has tried to avoid every reference to their divinity and presented them merely as human beings i. e., not as uncommon beings or supermen. He has followed the lines of Bābu Bankim Chandra Chatterjee, in his Kṛiṣṇa Charitra, and accomplished his work very well.



"LĀLĀ LAJPATRĀI" by : Jhaverchand Meghāṇī, B. A. (1930).

Lālā Lajpatrāi's life is a valuable contribution. It reads more like a story, a novel, a novel rather than a

biography and thus attracts all sorts of readers. It is worth perusal, at least for its simple and original style.



“BHĀILĀL VYĀS NĀ SAMSMARAṆO” by: D. B. Shukla, (1932).

This is an In Memoriam volume. Bhāilāl Vyās was a man of humble means and a Government servant. He had an extremely straight official life, and still was able to do good wherever he was. The condolatory letters printed in this book show in what high regard he was held by those who came in contact with him. He was besides a writer, a poet and a thinker. It was an exemplary life he lived, and the book is likely to inspire others to live such a life.



1. “CHHĀTRO NE” To Boarders”; 2. “VĪRA GARFIELD”: (1932).

The same enterprising society has selected two very well known American works for translation into Gujarati: Booker T. Washington’s “Character Building” is the foundation on which the first book rests; and W. N. Thayer’s “From Log Cabin to White House” is admirably translated in the second. One wishes all biographies intended for popular reading were cast in the mould of Thayer’s work and their spirit and point as well preserved and presented as in this model-rendering by Mr. Ramaplāl Devashankar Bhatt. Anyone who takes it up for reading will not put it down till he has finished it, so very interesting it is.



“JAWAHAR NEHRU.” by N. M. Dave. (1932).

This short sketch of the life of the Paṇḍit was a desideratum as none such existed in Gujarati. In order to bring out the special characteristics of Paṇḍit Jawāharlāl in public life, the writer has embellished the sketch with extracts from his public speeches.



“VANASPATI-S'ĀSTRĪ JAYAKRIS'NABHĀL. ” Vaidya Bāpāl Garbaḍḍās Shah (1932).

Indian botany and forestry, as well as plant-life and physiology, are still in an undeveloped stage. If any single individual in this part of India has made it the object of his life-study, it was the subject of this short biography. His was a name to conjure with and many Indian and European scholars have not only paid their meed of praise to the deceased but have acknowledged their debt to him for guiding them right in their studies and identification of Indian plants and drugs.

He was a self-made man : from an ordinary cook-boy to a distinguished Vanaspati Shastriship is a feat of no mean order; and this book tells us how the miracle was accomplished.

It is written by one who was his pupil late in life, himself greatly interested in plants and drugs. That is the reason why he has been able to write such an entertaining and instructive book.



“RĀJĀ CHABILĀRĀM BAHĀDUR”. by Māṇsankar Pitāmbardās Mehtā. (1934).

The Visalnagarā Nāgar Brahmins claim that this famous Mogul officer belonged to their caste. His bio-

grapher makes him out to belong to the latter caste. He flourished (A. D. 1665-1719) during the decline of the Moguls, in the reign of Farrukh-Siyar and was instrumental in getting the Jaziya tax removed, and thus getting relief for the Hindus of the Empire. In writing this biography Mr. Mānashankar has consulted all available material, and produced a work which is very interesting and full of information. He has used discrimination in the selection of the sources on which he has relied and thereby the book becomes valuable.



“ĀSHĀRĀM DALICHAND SHĀH” by M. A. Shāh. (1934).

The late Mr. Āshārām Dalichand Shāh was the father of the late Mr. Justice Sir Lallubhāi Āshārām Shah, a distinguished Judge of the Bombay High Court. Sir Lallubhāi owed the many good traits in his character, assiduity in work, scrupulous fairness in the administration of justice, large-heartedness and a happy social nature, to his good father who had most carefully brought up his two sons to become cultured and prominent members of society. Āshārāmbhāi had passed almost his whole life in Kāthiāwāḍ, a life of 80 years and was an eye-witness of the process by which the British governed in the 19th century.

Though a bania by caste, he knew how to use arms and was therefore able to do gallant deeds in the suppression of outlawry which was a common feature in Kathiawadi life then. He was a very observant man and has left behind him notes of his observations as to the state of Kathiawad as he saw it politically, judicially, and administratively. There was very little happening,

in the Native States then of which he was not aware. Many Princes and their ministers considered it advisable to consult him on various problems facing them and he gave them frank advice.

On retirement, he set himself to publish the materials he had collected on "Proverbs" and the book, which, has undergone two editions is a rich mine of stories and tales illustrating the proverbs, and a perennial source of instruction to those who desire to become worldly wise and of delight to those who seek pleasure. There is a letter in his handwriting printed at the end tendering certain advice to his sons from an Orthodox Hindu's point of view. The well-known man-of-letters Prof. B. K. Thakore, B. A., I. E. S. (Retd) has given the benefit of his long experience as a writer to Mr. Mulachand in the preparation of this book.



"PRALHĀD" by Mrs. Shrimatibālā Majmudār. (1934)

The history of Pralhād, which every Hindu is supposed to know is divided into nineteen chapters in this small book. It forms a part of the Sayāji Bāla Jnāna Mālā series, which till now under the fostering care of H. H. the Mahārājā Gāekwād of Baroda has published 100 volumes.

The story is told in such a chatty style by the young authoress that children, for whom it is mainly intended, are sure to take to it.



(1) "SHRI RAJĀCHANDRA NĀN VICHĀR RATNO."

(2) "SHRIMAD NI JIVAN-KATHĀ." by G. J. Patel.
(1936).

The first book gives selections from the thoughtful writings of Shrimad Rajachandra, a Jaina thinker, whom Gāndhiji considers his Guru in matters spiritual, and the second incidents in his life. Both are well executed.



“APANGA NI PRATIBHĀ.” by M. B. Desai. (1936).

“The Story of My Life” by the blind American Lady, Hellen Keller is an enchanting book showing how she successfully battled against her physical disability – blindness – and was able to live a life better and more enjoyable than that of those who can see. There are two ‘forewords’, one by Pandit Sukhalālji himself suffering from defective eyesight and still a distinguished scholar, and Kākā Kālelkar, who has as usual poetised the subject.

The translation is so well rendered that it reads like an original book. “The Story of My Life” is continued by Hellen Keller as the “Midstream.” We are sure that it would be translated at no distant date.



“AL KUBRA.” by Amin. (1936).

Bibi Khadijāh whom the prophet Mohammad married, was a remarkable Arab lady. It was she who was the first to believe in the message of her husband and embrace Islam. She is thus for all time dubbed “The Great Lady” – Al Kubra – and the mother of all who profess the Muslim faith. The tale told of her life reads like a romance and although this book – which narrates it – is the translation of an Urdu book – it sets out very lucidly all the remarkable features of her – to Islam – the most distinctive life.

The language used in the translation is very easy and smooth running, and does credit to the pen of a Mahommedan writer who is equally at home in Gujarati and Urdu. The short 'preface' contributed by Munādi describes in very feeling terms the status of woman, in preIslamic times and the reforms effected by the Prophet of Islam. The book contains an illustration of Bibi Khadijāh's last resting place. It is a rare illustration.



"SHRIMAD RĀJACHANDRA." by H. T. Mehta. (1936).

Shrimad Rājachandra, though a Jaina by persuasion, was an all-round religious thinker. Although he died at the young age of thirty three in Samvat year 1957 (1901 A. D.) he had so ably trod the path of religion and morality that in case of difficulty in solving such problems Mahatmā Gāndhi turned to him. He still considers him his teacher. This First Part of the book is the Fifth Edition of a collection of his writings on various subjects pertaining to religion, morality, straightforwardness, in business and in conduct.

It is a voluminous collection still, as Māhatmāji observes in his Foreword "it breathes truthfulness". He says "The critic can find in the writings matter for criticism; those who confide in faith will find much to interest them." A Hindu or Non-Hindu is sure to procure *Ātmānand* - "self-delight" through them. His preaching was so powerful that at one time it was thought that it would bring about a schism in the *sampradāya*. But he did not live long enough to do so.



"FORAMA : LAHARI: 6 to 9." by Shārdāprasād Varmā. (1936).

Thirty-six lives of great men who were Indians (and one European Mr. Forbes) and who have benefitted India in various directions are given here in chatty and attractive style such as would interest children. It is a novel idea successfully carried out.



“ MHĀRI JIVĀNAKATHĀ-JAWĀHARLĀL NEHRU.”
Translated by Mahādeva Haribhāi Desai, B. A., LL. B. (1937).

Mahādev Desai, the Boswell of Mahātmā Gāndhī remains as busy and occupied as Mahātmāji himself. In spite of that, he has found time to translate the autobiography of Jawāharlāl Nehru, a volume of nearly 1000 pages, a fact which goes to evidence his great admiration for Jawāharlāl. We have to say this because of some critics thinking the other way ; as in his well thought out introduction of twenty-three pages, he has very frankly discussed the observations of Paṇḍitji in respect of Gāndhiji and tried to answer them. But at the same time he has equally well brought out the other aspect of Paṇḍitji's opinion too.

The translation has a very good index and is rendered in that simple and telling style which Gāndhiji and many others who belong to his immediate circle, have made their own. Footnotes to explain certain citations add to the value of the work and testify to the great labour which Mahādevabhāi has bestowed on his self-invited task. The book is a very valuable addition to Gujarati literature.



“OTERĀTĪ DĪWĀLO” : by D. B. Kālelkar, B. A. (1937).

The Sābarmati Central Jail in which Kākā Kalelkar,

the writer of the fascinating book, was confined during the Civil Disobedience days, is situated in the North of Gāndhiji's Āshram, therefore he has called the book, "Northern Walls". He studied so to speak the scant flora and fauna of his prison domain and has narrated their lives i. e., of flowers, trees, birds and animals and also of vermin in the most chatty way possible.

Those who have read of La Tude's companions—the mice in the Bastille Prison of Paris would be interested in the narration of similar experiences of Kākā Kālelkar told vividly, graphically and simply. The book would interest both young and old.



"BUDDHA CHARITA" : by Dharmānanda Kosāmbi. (1938).

When Āchārya Dharmānanda Kosāmbi writes anything on the life and times of Gautama Buddha, it is a guarantee of the fact that the reader gets everything that is genuine and based on authority. This interesting volume is the best life of Buddha till now to be had in Gujarati.

Its characteristic feature is that it tells the truth even at the risk of offending religious feelings and pet theories of people; for instance, the author shows conclusively that Buddha did not inculcate Ahimsā, non-killing of cattle for food, in the sense understood at present. What he preached was a prohibition of the sacrifice of cattle, robbed from poor people by the rich man who performed a sacrifice. He also shows that in those times Jaina Śramaṇas partook of flesh food, and

that the revolt against it came later. The story is told in an engaging way.



“BIOGRAPHICAL SKETCH OF GOVARDHANRĀM MĀDHAVRĀM TRIPĀTHI”: by Kāntilāl Chhaganlāl Pandya, B. A. (1910).

This book has removed a great reproach which had hitherto been unremoved from Gujarati Literature. The late Mr. G. M. Tripāthi and his works fill an unusual amount of space in the life of the present literature of Gujarat and a well-written record of his life and life-work was a crying necessity. The brotherly affection of his younger brother, N. M. Tripāthi and the able pen of his nephew, Kāntilāl, have jointly furnished to us, a work, which should stand for some years to come as a model for what a biography should be.

Himself descended on both sides from a literary parentage: his father Mr. Chhaganlāl Pandya being known as a translator, *par excellence*, of Bāṇa's *Kādambari*, and his mother the sister of Mr. Tripāthi, having been to him what Dorothy was to Wordsworth,—young Kāntilāl has been able on the threshold of his career to provide for us, what we have called above, a model work. Almost everything relating to Tripāthi that the public should know is here given in a style which is easy to read, lucid in expression and narrative-like in form. That the writer is not wanting in judgment and originality of thought, is specially brought out in the latter part of the book, where a critical survey of Tripāthi's life is made. So much for the excellences,

As for the other side of the shield, we may say that it is furthest from our thought to give any pain either to the writer or to his relatives. But after finishing the reading of this book one feels as if the very feature which Carlyle wanted,—according to the writer—to be avoided—viz., that it should not be a “white, stainless” record, but that it should compute both “profits and disprofits”.—is not avoided here. Partiality for his hero is here naturally; but unconsciously it has made the biographer present him to the public as a paragon of perfection or something very near. This, by no means, could be true of any human being. Mr. Kāntilāl has in an infinitesimally small number of cases referred to the “disprofit”, but age, experience and progress in life, we are sure, would make him later on weigh faults and good points properly.

Secondly we find, a fine style has been marred in one or two places by pure reproductions of such Anglicisms as “So and so was in So and so’s confidence, when in Gujarati would have said “Reliance on So and so”. In Gujarati while speaking of inanimate objects in the plural, in the genitive case, the correct form, we believe, is to use the singular and not plural number. We have come across one or two such instances, a matter not of much moment, and one to which no reference would have been made but for the fact that it detracts from an otherwise chaste language. We offer our heartiest congratulations to Mr. Kāntilāl for his rare production.



“NANDASHANKAR JIVANA CHITRA”.—By Vināyak
Nandashankar Mehta, B. A., I. C. S. Pp. 258 Price Re. 1-0-0 (1916).

This "Picture of the life of Nandashankar," is written on a novel principle. It is not exactly a biography, as its very title implies. It is a collection of sayings and statements of the deceased, jotted down from memory in the style of Boswell, rendering the work very pleasant to read. There is no heaviness in it; it is all light reading. R. B. Nandashankar, is wellknown all over Gujarat as the author of a unique historical novel, the *Karāṇa Ghelo*, depicting the last days of Hindu rule in Gujarat.

Besides this, his work as a teacher and a revenue officer hardly counts except with those who knew him personally. The same is the case with his extremely mild and amiable nature, which won for him many friendships; so that for a regular biography perhaps there was not much scope, and Mr. Vināyak has, therefore, done very well in confining the discharge of his filial duty to a mere narrative of reminiscences.

The opening portion of the book for several pages hardly touches the personality of "Māster Sāheb" as R. B. Nandashanker was popularly called. It is taken up so much with grandmotherly stories of his ancestors and caste men, which are very entertaining to read but of ephemeral interest. The self-satisfaction with which a Nāgar of Surat (the caste to which he belonged) or for the matter of that of the whole of Gujarat and Kathiawad regards himself, the way in which he considers himself to be the cream of Hindu society in the province (even if one were to disregard the egotism which results from such a state of mind) peep out at the reader from every line of this portion.

Besides this, another feature of the book is the free use made by the writer of Persian and Urdu words, phrases and quotations, some apposite and some not, some wellknown and others obscure, which rather detract from the merits of an otherwise interesting work. The same is the case with German quotations. Serving in Upper India Mr. Vināyak has been betrayed into using the former in spite of his care to avoid them. His intimate knowledge of German has overflowed its proper bounds, and flooded a channel, too weak to contain the impetuous onrush on account of its narrowness. Besides this there are printer's errors. The book required careful editing, judgment having to be used as to what portions of the work should be published and what omitted.

But after all this is said, it must not be forgotten that the book has supplied a real want, and filled a gap. It has set the style for such "Chatty" works, and thus opened a new channel into which Gujarati literature may run with advantage. On the whole we welcome the book, and feel grateful to Mr. Vināyak for furnishing us with the means to partake of a feast, which though it will not last long, still consists of pleasant, light and wholesome food.



"PREMĀNANDA" by Bhānusaṅkhrām N. Mehtā (1918).

Premānanda one of the best poets in the older section of Gujarati literature, has been exercising a fascination over this writer of his biography, and he has proceeded to his work with great love for the poet. His compilation shows all the marks of great laboriousness and gives much information in a compact form, information

which was lying scattered here and there. H. H. the Gaekwad of Baroda is a great patron of Vernacular Literature, and we have received eight books published out of the interest of a munificent sum of rupees two lacs, set apart for the express purpose of encouraging the same.

Most of these books are translations and in a couple of instances we have come across the rare phenomenon of father and son both contributing to the series e. g., while Bhānūsukharām is selected for this work, his son has been selected for the next work. Similarly Prof. Trivedi and his father R. B. K. P. Trivedi have both been fortunate enough to attract the eye of the selecting authorities. The series called the Shri Sayāji Sāhitya Mālā is divided into several sections, Ethics, Biography, Science, Stories, Religion, etc.



“BHĀLANA” by Rāmalāl Chunilāl Modi. (1919).

The book relates to a poet, of the name of Bhālāṇa known to old Gujarati, chiefly for his translation of Bāṇa's Kādambari, in verse. All available materials have been consulted by Mr. Modi, and he has been able to produce a work, which, as he himself says, though not of first class merit, would still be a finger-post to those who wished to follow a more ambitious road.



“GIRDHAR” by Jagjivan D. Modi (1920).

The book is the biography of the Gujarati poet Girdhar. There was room for such a book, and though not an ideal work, still it is sure to be useful. The writer Mr. Modi seems to have a quaint idea. He thinks he

has got the poetic faculty, and that faculty he traces to a poet, who flourished 200 to 300 years ago, simply because he belonged to his caste and native place. The book betrays signs of labour and assiduity, and is written by one who takes great interest in its subject-matter.



“GURJARA S'ĀKAR JAYANTI” :—Pp. 226. Price Rs. 2 (1921).

This is a collection of papers read at the anniversary meeting of fifteen (Gujarati) departed poets, men of letters, writers etc., by their friends and admirers; so much information, criticism and observation of the most modern type, on their life works, collected in one volume, is a very happy idea, and will no doubt be greatly appreciated by those in search of information regarding their works. A reprint of the speeches of the Presidents of the first two sessions of the Gujarāti Sāhitya Parishad, extends the scope of the utility of the collection.



“VIS'NUDĀS” : by Bhānusukhrām N. Mehtā. (1921)

This book is a biography of a minor Gujarati poet who flourished about the 17th century. Mr. Bhānusukharām is an indefatigable contributor to H. H. 's series, and has already figured as a biographer of Premānanda and Mirābāi, the premier poet and poetess of Gujarat. His success, in those attempts is more or less a question of debate, but his assiduity is bound to arrest attention as his field of work extends from the history of a spider to that of a poet.

All available materials and manuscripts have been looked at by the writer : so at least, is stated in the Introduction. A biography even on these lines, of this poet, was a desideratum, and we are sure that in case of those who take an interest in the writings of this poet and follow Mr. Bhānusukharām in the field would find some useful items in this little book.



“PAḌHIĀR JIVANA KATHĀ” : By Jivanlāl Karsanji Thākur. Pp. 155. Price As. 10. (1922).

The late Vaidya Amratlāl Sundarji Paḍhiār was well-known as an author of a series of books written by him all beginning with the word ‘Swarga’ or heaven such as ‘Swarga nun Vimāna’, ‘Swarga ni Kunchi’ etc. His life was so simple and straightforward that his friends called him the ‘Sādhu or Saint of Saurāshtra’.

His biography was a desideratum and we are obliged to the writer for writing his life in as simple and easy a style as he himself would have done. All those who read his works, his stories, his sermons, his teachings, with great avidity, will, we are sure, peruse this book with equal satisfaction.



“KAVI BHAVĀNISHANKAR NARSIMHARĀM : By Chhoṭālāl Dalpatrām Kavi Pp. 156. (1922).

Born about eighty years ago, Kavi Bhavānishankar displayed in his work the characteristics of the old type of versification to a large extent; and was more or less a follower of Dalpatrām’s school. Modern influences also affected him and in respect of social reform, he was as

good a reformer as anyone else. The present biography is written by Kavi Dalpatrām's son, a caste fellow and ranging as the period does, over nearly eighty years, he has been able to make it very interesting by means of side-lights thrown on the mode of life obtaining in Kathi-ad, at the time the poet was born.

The great merit of the the description lies in the way in which these little details have been set out and one reads them with great delight as they are reminiscent of a world that has passed away. The Kavi has written about his works, prose and poetry, and their chief recommendation is their simplicity, a reflection, pure and simple of the poet's life. This biography was due to us and we are glad it has been published.



“MAHĀTMĀ S'AIKH SĀADI.” by Sādiq. Pp. 206. Price 2-0-0. (1924).

Sādiq Karbalai who has written this book on the basis of the ‘Men of Letters Series’ in English, is a young man from Iraq or Mesopotamia, whose mother-tongue is certainly not Gujarati, and it is a marvel how he has been able to put all he has to say about Sā'adi, the well known Persian poet and author of the world-renowned *Gulestān* and *Bostān*, in such comparatively correct and chaste Gujarati. Everything known about him has been put down here, with illustrative extracts and altogether the work has been done in such a way as to furnish a landmark to students of this branch of literature.



“NARASAYYO BHAKTA HARINO”. by Kanaiyālāl M. Munshi, B.A., LL. B. 1st p. 114. Price Rs. 1-8-0 (1933).

Narasimha Mehtā known generally as the Ādi-Kavi of Gujarat has, of late, assumed prominence, once again, by certain questions raised as to the exact year of his birth. The subject has been named the ‘Riddle of Narasimha Mehtā’; and several Gujarati scholars have tried their hand at solving it, one of them being the writer of this dissertation, Mr. Munshi. The controversy is still raging, and hence it is difficult to say anything definitely one way or the other. Mr. Munshi places it between Samvat years 1530 and 1580. The generally received year is Samvat year 1469.

Besides this controversy another one has attached itself to the poet; it is this : whether the celebrated work called “*Hāramālā*,” is written by Premānand or Narasimha. On a consideration of various reasons, Mr. Munshi comes to the conclusion that it cannot be the work of the latter. He also says that he is prepared to revise his opinion on getting additional material.

In a later chapter he has tried to spell the life of Narasimha out of his verses, that is, he reads into some of them the narration of incidents and events in his own life as set out by the poet, a piece of autobiography. It is an interesting piecing together of isolated fragments, and reads like a rhapsody composed under the influence of rest enjoyed (?) by him in the Bijapur Jail. The work bears the stamp of the impetuosity or impulse of the writer. The illustrations are based on imagination.



ESSAY

ESSAY



“PRAKRATI SAUNDARYA”. by Nandanāth Kedāra-
nāth Dixit, B. A., M. C. P. (London) (1916).

A short essay on the beauties of Nature, animate and inanimate, prepared some time ago by Mr. Dixit, of the Baroda Educational Department, is now reprinted in Devanāgarī characters. It certainly testifies to the love of Nature entertained by the writer, as well as to his happy style in describing her beauties.



“BANKIM NIBANDHA MĀLĀ”. translated by J. K. Pāṭhak. (1917).

Bābu Bankim Chander Chatterji wrote other works besides his well-known novels, his Kriśna Charitra and Dharma Tattva. As a humorous writer, as a master of sarcasm, few if any Indians, have equalled him; e. g., his “skits”—the Loka Rahasya and the Matrimonial Penal Code are inimitable. Though we possessed in Gujarati his novels, and his other serious works, we have not till now had any rendering of his miscellaneous writings and sketches, humorous and others.

The present book removes that deficiency, and we are sure that whoever reads it and we wish that many should do so, would not regret the time and trouble.

Bankim Bābu's humour is something to be enjoyed; the innocent laughter it raises is not lost in translation.



"NIVRITTI VINODA". by Prof. Atisukhsanker K. Trivedi.
M. A., LL. B. (1917)

Prof. Trivedi now and then writes on important subjects. These essays are written in a simple effortless style, and are the result of unlaboured thought. They embrace many topics, practical and sentimental and while reading them one thinks as if the writer were consciously or unconsciously affected by Lubbock's work on the same lines.

They make pleasant reading and the reader feels that they are written straight from the heart of the author. There are three "skits" at the end, which seem to relieve the monotonous seriousness of the previous pages.



"PUSTAKĀLAYA" by K. C. Desai. (1917).

Library keeping has developed into an art in Europe and America. We are much behindhand in this subject. This little book—a pioneer in its line—shows how a library is to be arranged and managed. A few references have been made in its pages to the admirable work being done by the State Library Department at Baroda which is the only model of its kind in India. This little book furnishes much useful and interesting reading.



"SĀKS'AR JĪVANA". by the late Govardhanrām M. Tripathi, B. A., LL. B. (1919),

A melancholy interest attaches to this publication, as the writer died before he could complete it. It first appeared about eighteen years ago as a magazine article in the Quarterly *Samālochaka* and at the time attracted the attention of several thinkers by the philosophical writer's predilection for the subject. However, as it was essentially a theme for those who were learned and cultured, it lay in that shape till young Ramanīyārām conceived the idea of bringing it out as a separate book.

In addition to the deep learning displayed by the late Mr. Tripāṭhi in elucidating the literary life lived by the Indians of old, specially such notable scholars as Vyāsa and Vasishṭha, in the present publication by the Introduction contributed to it by Prof. B. K. Thakore of the Deccan College, Poona, the latter displays an equally sound erudition in trying to facilitate the understanding of an essay which in several places is obscure and in many, above the head of the ordinary reader. The notes at the end, also written by the Professor, still further assist the student. Notwithstanding all these accomplishments, the book, we are afraid, would be read by a very few.



“PRĀCHĪNA SĀHITYA”. by Mahādeva Haribhāi Desāi, B. A., LL. B. Pp. 125. Price 0-12-0. (1922).

A series of books for resuscitating the past of India has been planned and this book, which is a translation of Dr. Rabindranāth Tāgore's *Prāchīna Sāhitya*, telling the tales of the Rāmāyaṇa and other events in his own inimitable style, is a laudable effort to acquaint Gujaratis

with it. We are afraid however, that the book, will be found difficult to be understood by the masses.



“NĀRĀYANA GADYA-GANGĀ”. by Thakkur Nārāyaṇa Viṣanji. Pp. 413 Price Re. 1-8-0. (1922).

This is a collection of articles on literature and history from the pen of Thakkur Nārāyaṇa Viṣanji contributed by him during the last decade to various Gujarati journals and periodicals. At the time they were published, we read them with deep attention and appreciated them greatly. His incisive style, trenchant criticism, versatile genius and assiduous study were apparent in every line, and we are glad he has been persuaded to give them a book-form and thus make them readily available in one place.



“WRITINGS OF KĀLELKAR” By Dattātreyā Bālakriṣṇa Kālelkar, B. A. Pp. 747 Price 3-0-0 (1923).

Dattātreyā Bālakriṣṇa Kālelkar, popularly known as Kākā, is a Dakṣaṇi by birth with Marāṭhi is his mother-tongue. One of the ablest and sincerest lieutenants of Mahātmā Gāndhi, he too has been an inmate of the jail. He has written enormously in Gujarati, the language used being that of a Gujarati born and bred. This big and substantial volume of nearly 800 pages contains his writings on various subjects, and to appreciate his style, ability and intelligence, they must be read in the original.



"SĀHEBRĀMA AND OTHER WORKS": By the late Ranajitrām Vavabhāi Mehtā, B. A., Pp. 410. Price Rs. 2-4-0 (1921).

In Ranajitrām, cut off in his youth, Gujarati literature has lost a most conscientious and laborious worker. It pleased God to take him away when he was just on the threshold of his useful career and it would be difficult to replace him. His silent but sedulous studies and efforts have been always directed towards the 'uplift' of our literature, specially historical, and he has left a mass of materials in manuscript which await a worthy successor.

He was in a sense the founder of the Gujarāṭi Sāhitya Parishad, for the idea originated with him, and in publishing this volume of his unpublished works, the Bhaṇḍol Committee has really paid a debt of honour, and acted most gracefully. The stories told by Ranajitrām, display a very fine imagination, and side by side, some of them help to preserve in permanent form, that "floating" literature of old Kāṭṭhiawāḍ, its life, and its manners, its romance and its chivalry, which but for such commendable efforts threatens to become extinct, with the advance of modern civilization. We congratulate the Secretary of the Committee on the noble *bandhukritya* he has accomplished.



"A FEW SCATTERED FLOWERS": By Prof. Jayendrarāo Bhagavānlāl Durkāl, M. A. (1928).

The author is the Professor of Gujarati and English Literature in the Arts College at Surat, and has naturally to do a lot of thinking and observation. The result

of both the processes is this book, which is a collection of his original writings on various literary and social subjects. They are all well presented and would repay perusal



“SWARĀJYA NE’ SANSKRATI”. by Prof. J. B. Durkāl. M. A. (1931).

Prof. Durkāl’s activities are many-sided but a couple of common features always colour them, they are observation and thoughtfulness. The rapidly changing political problems of our country have inspired him to write this book, which consists of a number of short and long essays on subjects bearing on the present political ferment. He, like most of us, is not only for Swarājya, but also for Surājya, good government, i. e., a Rājya (rule) under which the different creeds and cultures, Hindu, Muslim, Sikh, Jaina, Pārsi, Christian, should take their proper place side by side and flourish.

The panacea that he finds for ending the present chaotic conditions in India and her future uplift is education, not education imparted on present (Western) lines, but an entire overhaul of this system. The author believes in old Indian culture and there or naturally harks back to the “old strong principles, which should be proclaimed by beat of drum”.

He has for the benefit of those who do not know Gujarati, contributed a brief “Review in English of the present political problems” which is full of thought. People may not agree with all his views but all the same the compilation is a valuable contribution to the political literature of the day.



“SĀBARAMATT”:-Edited By Nagindās Pārek. Re 1/4 (1934).

It is a collection of essays by diverse hands, containing amongst others the names of Mahātmā Gandhi, Kākā Kālelkar, Dhruvaji, Āchārya Kripalani, Mahādeva Desai, and treating of such subjects as the lofty example of Buddha, literary criticism, aesthetic notes, comments on Puranic characters, philosophical speculations ending with four reprints of Śāntilāl’s essays.

That brings us to the origin of the book; the venture centres round the name of Śāntilāl, a young man of unfulfilled promise, dead at 22, whose memorial garland consists of flowers reverently brought together by those associated with him or cherishing his memory. Most of the papers will evoke interest and they show, at least, that nationalism and scholarship are not at variance.

Solitary misprints notwithstanding the general getup is quite attractive.



“ A M I. ” by Prof. J. B. Durkāl. M. A. (1936).

Thirty-four essays in pleasant and understandable language. The result of study and cogitation with the inclination of a scholar on such varied subjects, as the history of words, the contentions of a clock, vegetables like the Lady’s Finger, salads, cloudlets and many others are found in this book.



(1) RĀJAMĀRGA NO MUSĀPHAR: (2) JIVAN KĀLĀ by Bhogindrarāo R. Divetiā. P. A. (1910).

The one is an adaptation of Ralph Waldo Trine’s “Wayfarer on an open road,” and the second is a fine

ornamental, and artistic little brochure. got up as a substitute for a New year's gift. The idea to substitute a useful book containing golden precepts on the conduct of life, taken from the lives of great men, is a happy one, and the few pages presented to the reader teem with useful but unwearied reading matter.



“SWARGA NĀN RATNO:—By Amratlāl Sundarji, Pp. 454
Price Re. 1/-. (1912).

Vaidya Amratlal Sundarji wields a very facile pen, and is not unknown to the Gujarati reader, because he it is who has designed a sort of ladder of knowledge, leading to Swarga, which he defines not as the blissful Heaven, pictured in the Purāṇas “but the bliss acknowledged to be such by the Mahātmās, a state of mind where the inner soul feels satisfied, a life of godliness, in the end God himself”.

With the view of raising his reader to that high level of thought and bliss he has been writing his books in a gradually rising order : (a) Swarga nun Vimāna—the airship which will take the reader to the heavenly regions, (b) Kunchi, the key which will open them, (c) Swarga no Khajano, the treasure that would be unlocked by means of it, and (d) Swarga nān Ratno, the gems found in the treasure house. The ladder is to consist of seven steps, out of which four have been completed.

The preponderating feature of the work is Bhakti Mārga. By means of stories, by means of precepts and lastly by means of a very attractive style, which draws the readers to him, he has been successful in impressing his

worth on his readers and we with pleasure congratulate him on his continually developing and expanding output. His aim is to teach us to live well, to think well, and to act well.



“SWARGA NI SADAKA.” By Amratlāl Sundarji Padhiar, Pp. 516, Price As. 10-0 (1914).

This book shows its readers the Highway to Heaven. It is couched in the writer's felicitous style, and the different moral principles which it inculcates, are set out in the shape of such entertaining stories, that the reader does not like to lay down the book till he has finished that particular portion.



“SĀCHUN SWARGA ” by Vaidya A. S. Pandhiar. (1915)

We are very glad to see this extremely popular work having run into a second edition. Its chief merit is its language, which is such as even a villager would understand. The writer has deliberately kept to this easy style, as the contents of the book are meant to be widely known. He has set to himself the task of telling people where “real paradise” is to be found, and the several home-truths he conveys to his readers, in order to clean their lives, domestic, social, mental, are really valuable.



“PRABHUMAYA JIVANA.” By Manilāl Nathubhai Doshi. Pp. 299 Price Re. 0-8-0 (1916).

This book introduces to the Gujarati reader, the very well-known works of Ralph Waldo Trine : (1) In Tune with the Infinite, (2) Every Living Creature, and Character

Building and Thought Power. The translations are made by one who is in complete sympathy with the principles enunciated in the works.



“PASHU-MĀTHI DEVA” by M. V. Gāndhi. (1916).

This translation of James Allen’s “From Passion to Peace” seems to be meant for a very select few as the language is such that those whose culture is above the average only can understand it, and for them probably it would be useless, as they can read the English original with greater ease and benefit. The price is also beyond its deserts.



“ĀPAṆO DHARMA.” by Prof. Ānandaśankar B. Dhruva. M. A., LL. B. (1916).

Prof. Ānands’ankar is one of our soberest writers and thinkers. An unassuming scholar of Sanskrit literature and Philosophy, he always loves to call himself a student. Inaggressive to the last degree he says what he has to say fearlessly. Generally considered to be on the side of the old and the orthodox, his writings show that he is neither the one nor the other, but always reasons himself into a particular position.

This book is a collection of his many contributions to his beloved Monthly, the *Vasant*, and to the *Sudarshana* and they give out his views on “Our Dharma”. They are very interesting, and portray the struggle that an individual born and bred in an orthodox family, with leanings and predilections on that side, undergoes, when he impartially, by means of his wide reading and cultured

thinking examines, checks, notes, and then finally casts his opinions steadfastly into a new groove.

The book, therefore, it need not be said, is a valuable contribution to modern Gujarati thought, and as such to be welcomed. We think the price should, when circumstances permit, be made popular.



“BANŚI MĀN PRABHUYE SHUN GĀYUN?”:—By Amrat-lāl Sundarji Paḍhiyār Pp. 44, (1916).

We hold in great esteem whatever comes from the pen of Mr. Paḍhiyār, and that for two reasons: his style is simple and incisive, while his thoughts are practical; he tells you what he has to tell, directly, there is no beating about the bush.

Judged by this standard, we find this book to be one of his weakest attempts. The title of the book is “What did the Lord (Kriśṇa) sing on his flute?” In trying to unravel this tangle, he leaves the *terra firma* of his own experience of the world, a course which he always follows and tries to soar into the regions of imagination.

Sitting by the shores of the sea, near Chorwād, on the Kāṭhiāwād coast, he has, while meditating on the problem, as to what did the divine flute mean by attracting all nature, animate and inanimate to its melody and making it stand, still, evolved an explanation which he has set out in a series of rhapsodies, the sum-total of which is that the flute sang the creed of love or Premadharmā.



“NAVA JIVANA.” Maṇilāl Mohanlāl Pādrākar, Pp. 179 Price Re. 1/- (1917).

This is a collection of papers written at different times by Mr. Pādrakar, a rising ambitious writer, with a foreword by Mrs. Shārdā Sumant Mehtā, B. A. There are seven papers, and they comment on the philosophy of love, Sufism, Dante, Kālidās and Bhavabhūti, Court of the Muses, Firdosi and Bharat Khaṇḍa.

These are useful subjects and the papers furnish ordinary information; in some the writer seems to have travelled beyond his depth.



“SWARG NI SĀMAGRI”—By Rāṇā Dolatsingh Sisodīā, Pp. 55 and 80. Price As. 8 (1917).

It is a translation of James Allen's “As a man Thinketh”. There is a very well-written biography of James Allen. We wonder whether there is room in Gujarati for two translations of this book.



“MAETERLINK NĀ NIBANDHO”—By Dhansukhlāl Kṛīśnalāl Mehtā. Pp. 86 Price Re. 0-6-0 (1917).

The forte of this rising young writer is effective translation and adaptation of short humorous stories, and it is a revelation to find him treating equally effectively such a serious book as Maeterlink's Easays. The work though short is likely to be widely read.



“MĀNAVA VICHĀRA ANE TENI SHAKTIO”—By Vidyārthi Bhīmāshanker Bhūlabhāi Sharmā. Pp. 43. Price As. 8. (1918).

This book contains the translation of James Allen's "As a man Thinketh" and "Out from the Heart". The translator says that he is a student in the Matriculation class and is twenty years old, and his mother-tongue is not Gujarati. He was much affected by reading the Persian and Hindi versions respectively of the two books, and he asks his readers not to consider his age, a disqualification, because Macaulay wrote poetry at his age and a still younger student of the Central Hindu College wrote verses fit to find a place in the College Magazine. The translation is no doubt well done, though the depths of ideas of the author are beyond the capacity of immature minds.



"EMERSON'S NIBANDHA OR ESSAYS" :—By S. B. Bhatt. (1917).

This is a second attempt to render Emerson into Gujarati. Emerson's American English, his terse style, epigrammatic language, and sentences which are synonymous with aphorisms, render his translation into any other language very difficult. Added to this is the fact that he attracts very few readers of the ordinary type. Considering all this, we think Mr. Bhatt has on the whole done his task well; we say so, because on reading the essays, one is able fully to enter into the spirit of what Emerson meant to say.



"SWARGA NI JINDAGI" :—By the late Amratilal Sundarji Padhiar. Pp. 382. Price Rs. 1-2-0 (1922).

"Life in Paradise" is the very significant title of this book, which was written by the late Mr. Padhiar

about fifteen years ago. It narrates the lives and aims of those who have dedicated their all to the service of their country; they in his opinion enjoy the happiness of Paradise though living in this world. In his inimitable and attractive style, he has told us by what means we can attain this happy condition of life, and a perusal of the book only can do full justice to its ennobling character.



“ARAVINDA VICHĀRAMĀLĀ ” :— By Thakkur Nārāyaṇa Vasanji Pp. 227. Price Rs. 3-8-0 (1922).

It is a noticeable coincidence that two books concerned with the life and writings of Srijiut Arabinda Ghosh should be published in Gujarati almost simultaneously; turning to him, who is considered in several respects the counterpart of Gāndhi, in the enforced absence of the latter. Arabinda served in Gujarat for twelve years, and has left a name behind. His chequered career after he took himself away from our midst, is wellknown. The accounts given in the two books under notice overlap rather than supplement each other, as their subject-matter is identical.



“VIJAYA DHWAJA ” :— By Ratipatirām Udyamarām Pandya B. A., Pp. 86. Price 0-8-0 (1922).

This is not exactly a translation but a book written largely on the lines of James Allen's 'Life Triumphant'. We wonder whether it would become popular with the masses, as both its style and subject seem to be over their heads.

“VIS'WA BHĀRATI” :-Translated by Hirālāl Harjivan Gaṇātrā B. A. Pp. 62. Price Re. 1-0-0 (1922).

This is a translation of Rabindra Nāth Tāgore's “The Centre of Indian Culture”. It is well done.



“VIJAYA KALĀ” :-By Sākarchund Māṇekchand Ghaḍiāli Pp. 227 Price Rs. 2 (1923).

This book is a sort of *olla podrida* of ethical, moral, physical and other subjects, directions in regard to which, if followed faithfully as given by the writer, are bound to lead to success. It is a compilation, in which hints have been gathered from many sources and boldly set out. Its merit is its occasional outspokenness.



“SWARGA NU AMRITA” OR HEAVEN'S NECTAR :-By the late A. S. Paḍhiār. Pp. 266. Price 1-8-0 (1924).

This is a posthumous publication; it was composed at odd moments by the late Amritlāl Paḍhiār in the course of pīregrenations but the different *bindus* or drops are connected by means of one idea, viz., self-introspection. The short essays are written in his usually “catching style” and this book adds one more to the number of his valuable publications.



“TATTVĀMRITA-PART 1.” by N. P. Sāṅgāpi. Pp. 407 Price 2-8-0 (1924).

The writer is a great traveller and pilgrim. It is not enough to say that this Hindu writer has seen every part of India; the more difficult to reach, the greater his desire to see it on foot, but has seen every part of the

world and that too as a strict Hindu. Consequently all these parts of the book where he narrates his own experiences of travel are entertaining and interesting. It is only when he takes to abusing individuals like Gāndhiji and Aravinda Ghosh that readers lose patience with him and begin to doubt his sanity. One is entitled to one's own views; but in expressing them one should not use vitriol.



“HEAVEN'S LIGHT.” by the late Amratlāl S. Padhiār Pp. 348 Price 1-2-0 (1925).

The different ways in which Heaven-Happiness can be attained are set out here in the late Mr. Padhiār's attractive style. The ways are the ways of that ruthless, trusting devotee of God and with the writer as the Guide in those ways, the seeker after happiness is sure to get it.



“SATYAMAYA JIVANA ” by Kisorilāl G. Mashruvālā. B. A., LL. B. (1927).

An essay based on Morley's *Compromise* and written in his best style by Mr. Mashruvālā, a serious young thinker of Mahātmā Gandhi's school. It is sure to guide many to the Life steeped in Truth. Many problems of this complicated subject have been lucidly solved by him in this book.



“S'UBHA SANGRAHA ”-PARTS' 1-9. published by the Society for the spread of Cheap Literature (1928)

A bulky volume containing 260 articles on various subjects; from the life of Prof. Jadunāth Sarkār to Ātma

Jnana (self-knowledge). These articles are collected from various newspapers and periodicals and show the very wide range of reading of the selector.



“GARDEN OF LITERATURE WITH LABYRINTHS”

by K. R. Nanjiani, B. A. Vijaya Pravartak Press, Ahmedabad Pp. 87. Price 0-12-0 (1903).

The author's object has been to give counsels of perfection to girls newly married by painting a picture of the social life of the Hindus, as directed by the wise and educated and foolish and ignorant parents. Khān sāheb Nānjiani is a known educationist and author, and we wish we could speak of this work of his in the same breath as his other works.

He aims well, no doubt, but he writes in a grandiloquent style; his subjects are disjointed, and at times such as with hardly any decency could be read by growing boys and girls. He has served up old mythical stories again in a new garb; for instance, the story in which the word Visha in a letter was changed to Vishayā, and the bearer instead of being killed by poison was married to Vishayā. The presentment of Hindu social lore is not natural and the descriptions of marriage, &c, are exaggerated till they become ridiculous. The Khān saheb, no doubt, has a facile pen and we are sure that in the next edition, his work would not suffer by being recast.



“NĀRIO NUN NITYA-VĀCHAN, by N. K. Vaishnava, (1910).

A small booklet, giving in simple language the duties of a Hindu woman, in her several capacities as wife,

mother, sister-in-law, mother-in-law &c. Its perusal is not surely calculated to be considered a waste of time.



“ABALĀ-HITA DARPAṆA” by Mrs. G. K. Upādhyāya (1911)

This book is written in a very pleasant and clear style and sets out the present condition of our women-folk very well and the remedies it suggests to improve their condition are clear cut also. It is written by a lady and as such entitled to great weight and consideration. It owes its existence to the public spirit of Mr. Chitalā, who invited essays on the subject, offering a prize of Rs. 25. Mrs. Upādhyāya's essay was passed by the Committee and it has now been published in book-form.

The publisher has got a scheme in hand for the practical attainment of the object in view, and he has given a few but general details thereof, in the preface. Of course it involves like many other such ambitious schemes, much-self sacrifice and more of united work. There are many workers in the same direction who are all working as separate units. To us, it seems that greater merit lies in coordinating them all, rather than setting up a new individual working factor by itself.



“IN THE SERVICE OF THE MODĀSĀ BROTHERHOOD”:-by M. V. Gandhi. (1912).

This little pamphlet contains various essays on love, brotherhood, etc. in various shapes, dialogue, letters, addresses from various pens. The style all throughout is very high pitched and therefore artificial. The pamphlet is all the same worth notice because of

the fact that in such a remote corner as Modāsā there are people who take such a keen interest in literary matters.



“SAMĀJA”—By Mahārāṇishankar Ambāshankar Sharmā
Pp. 77 Price Re. 0-6-0 (1916).

Mr. Narsingādas Vibhākar, B. A., LL. B. Barrister-at-Law, the publisher of this Vichāra-Pushpa Mālā Series, has no doubt made a good choice in selecting Sir Rabin-dranāth Tāgore's Samāja for translation. We wish the execution were as good as the choice.

It is a translation from a Hindi version, and the language is full of provincialisms. The original is however so good and so virile, that no mistranslation or incorrect translation can destroy its effect. This thoughtful pamphlet deserves a perusal, we may say not merely a perusal but a considerate perusal.



“GRIHINĪ DHARMA” —By Sāṅkalchand Ranchod Shāh.
Pp. 55. Price 0-6-0 (1916).

The trite sayings about a woman's duty, every now and then paraded, fortified with Sanskrit verses and expressions worn threadbare by now, find a place in this book; we trust it has pleased its author, if none else.



“PURVA ANE PAS'CHIMA.” Published in the Indian Opinion, Johannesburg.

An Englishman has written under the nom-de-plume of John Chinaman certain letters, describing his impressions and opinion of the East and West. They have been translated for the Indian Opinion, and are maintained in a

collected form in this book. The excellences of the East and its defects, and the defects of the West and its excellences have been so tellingly pointed out here, that this work of fifty-seven pages make very interesting reading. Neither the West nor the East has been spared where plain speaking has been considered necessary.



“NĀGARIKA NĀ DHARMA” —By N. K. Dixit. B. A. (1917).

This book is on civics and is the first of its kind in Gujarati, and owes its origin to the commendable desire of H. H. the Mahārāja Gāekwād to encourage a study of such subjects. It is printed in Devanāgarī so that it might be read in other parts of India.

It opens with a very beautiful quotation from the history of Pedagogy stating the ideal of a Youth of Athens in early days. The Family, School, Society and State are its main divisions which are supplemented by a description of the methods of administration of the Gāekwādi and British Governments. The duties of citizens are very well pointed out and we are sure the little book would prove of benefit to those who would care to read it.



“STRĪYO NI RANGABHUMI” By M. C. Bhaṭṭ (1918)

The practised pen of Mr. Bhaṭṭ has clothed a very trite subject with great interest on account of the way in which he has approached it. The great necessity of educating our women and the real field of their work are so vividly impressed by him on the mind of the reader, and

so pleasantly too, that if the readers happen to be women they are sure to take the lesson conveyed to them to heart. Bombay life, as passed in its chawls and Mālās by its hundreds of female inhabitants is capable of being diverted into useful channels and the writer shows one of the ways in which it can be done.



“MAHĀTMĀ GĀNDHĪ NĪ VICHĀR-SRISHTI”—by Mathurādās Trikēmjī (1919).

The ideas and ideals of Mahātmā Gāndhī have been focussed in this book, which is a collection of his speeches and writings in English, Hindi, Marathi and Gujarati. So far as we know this is the first collection of its kind, and the educative and instructive influence that the subject-matter of the collection is likely to exert over those who are unacquainted with any other language except Gujarati is so great, that in itself it is a sufficient reason for according a warm welcome to it. The subjects have been selected with great care and the translation does credit to the translator. We trust the book would be read by each and every native of Gujarat.



(1) “SAMSĀRA SUKHA” By Dr. Hariprasād Vrajraī Desāi. Price As. 12/- (1921)

(2) SUKHA SĀMARTHYA ANE SAMRIDDHĪ TATHĀ VĪCHARO NĀ CHAMATKĀR” By Raṭanasimha Dipsimha Parmār Pp. 276 Price Re 1-10-0. (1921)

The first book though based on Lubbock's ‘Pleasures of Life,’ is so well adapted to conditions of our country that it is impossible, unless so told, to make out that it is

so. The language used is straight and simple, and the whole work bears the stamp of sincerity : the author speaks straight from his heart, and even in his matter-of-fact subject, rises to heights of poetry in his prose. It is one of the best books in the series.

The Second book is a translation of Marden's "Peace, Power and Plenty," and "Miracle of Right Thought." The original books are of course well-known, it was possible to translate them better to convey the spirit of the text to the Gujarati reader. But in the absence of a better work, we would not condemn this translation.



"GĀNDHIJĪ NĀN VICHĀRA RATNO " A small book by Chandulāl Becharlāl Patel of Gondal, containing extracts from the utterances of Mahātmā Gāndhī; a valuable collection all times.



"KUMĀRIKĀ DHARMA " By M. D. Shah. price 0-4-0 (1922)

This book in several sections explains the way in which girls should behave till they are married. If the advice given there is followed, they will no doubt be able to lead ideal lives.



"MAHILĀ SAMŚĀRA" By Dr. (Miss) Rukhmābāi M. D. Pp. 95 Price 0-0-0. (1923).

Several papers read now and then by Dr. Rukhmābāi and Mrs. Māṇekbāi on the defects of the Hindu family system so far as women are concerned and their remedy together with advice for the exalted rank that should be

given to the fair sex in our society, are now presented in book form by the joint authoresses.



“KNOW THIS MUCH AT LEAST ” PP. 144. Price Rs. 0-6-0. (1923)

This is a second edition published within a very short time of a book which we have only recently noticed. It is a collection of essays on the burning topics of the day, written in very simple language.



“GĀNDHI GIRĀMRIT” By Apābhāi Motibhāi Paṭel of Oḍa, in Gujarāt. Printed at the Jaina Vijaya Printing Press, Surat, Pp. 228. Price Rs. 1-4-0. (1923)

This is a collection of the opinions of Mahātmā Gāndhi expressed by him at various places and in various circumstances on matters political, religious, social and domestic. They certainly read like so many *sūtras*.



“GRIHA JIVAN NI SUNDARATĀ ” By K. C. Desāi, B. A. LL. B. Pp. 69 Price 1-4-0 (1923)

Happiness in married life is the theme of this small essay. Advice is given as well as practical instances quoted to show how a wife can make her home happy and bright, contented and exemplary. If the ideal, which the writer pleads for, can be had, every household would be happy.



“GĀNDHI SHIKSHANA ” Parts 1 to 13 by N. Amulakhṛāi Price for the series Rs. 8-10-0 (1924)

The teachings of Gāndhiji on Satyāgraha, Dharma, Sanitation, Education, Liberty of women, and many other subjects have been brought together in one place in this series, so that the reader is enabled to see at a glance as to what Gāndhiji thinks on a particular subject, instead of having to hunt for it in numerous places and scattered writings.



“ GRAHINI BHUS'ANA ” Pp. 112 Price Rs. 0-10-0 (1924)

This is a collection of writings in prose and verse, showing how the status of an ideal woman can be attained. It can be read with profit by girls just entering on the threshold of their married life.



“ VIDYĀRTHI ” Pp. 256, Price 1-8-0 (1924).

The pupils of the above Bhavan conduct a monthly magazine, which they circulate amongst themselves in manuscript form. A selection has been made from their contributions, and it serves to show the mentality of the young boys and their views on untouchables, liberty, mercy, service, travels etc. It is a most enjoyable collection.



“YOU WILL NOT UNDERSTAND IT” By Mann K. Desai. (1928).

This is a pleasant translation or rather adaptation of Count Tolstoy's ‘ The Vision of the Children's ’ We do not doubt that the children would like it.



“THE SCIENCE OF SELF-SACRIFICE.” Translated by A. M. Patel. (1938).

This is a collection of excerpts from writings in various languages on the tenets of social service. The selection is very representative and very helpful, Mr. Motiwālā being a well-known practical social servant.



“JIVANA NO ĀDARS’A” By Jivābhāi Revābhāi Patel, B. A. LL B., Pp. 228, Price 0-12-0. (1907).

The Gujarat Vernacular Society administers a Fund called the Śeṭh Harivallabhdās Bālagovinddās Fund. The interest of the said fund has till now financed about twenty-five useful publications and the book under review is also indebted for its publication to the same source. It is based mainly or is rather in a large measure a translation of Lecky’s ‘Map of Life.’

The writer however has very thoughtfully omitted such portions as moral compromise in the Church, Statesman and other kindred subjects, like early marriage, social reform &c., which directly bear on our present day conditions are included. The reference, wherever they could conveniently be made, are made to our own Shāstras and literature. The work is anything but a slavish translation. It betrays althrough out the intelligent interest taken by the writer in his work, and he has been successful in bringing out a readable book.



“VIS’VA VILĀSA-PART II, DHARMA KĀNDAVIBHĀGA II” by A. J. Buch (1909)

This part is literally crammed with information of a varied character. It is in the nature of short informative

essays, written out after the study of each subject in his own language by the author and supplies most useful and interesting reading. The various religions of the world and the still more varied religions of India, the Darshanas, the Bhāgavata and other cognate subjects have been treated in a way which gives a complete bird's-eye view of the field of religious literature in our country. The other essays in the book on patriotism, the true service that can be rendered to India, etc., are conceived in a thoughtful spirit and we cannot lay down the collection without admiring the wide range of the author's studies and the way in which he has digested them.



“SĀRI RĪTABHĀTA :-By Govindbhāi Hāthibhāi Desai, B. A., LL. B. Baroda. (1910).

The writer needs no introduction, as he has been always present before the public eye by means of his many manuals, written at intervals, snatched from exacting public State Service. This little book contains a collection of a set of rules of conduct, which on account of their incongruity has already formed the subject matter of various skits in the well-known weekly paper called “The Gujarati”.

The incongruity lies in the fact of the rules, a majority of them, we should say, being primarily and wholly applicable to those who lead an English sort of life or to those who attend Government offices. e. g., the admonition that calls should be made between 9 and 10 A. M. as that is the time suitable for Indians, wholly ignores the fact that many Indians are shop-keepers or

non-Government service men, whose day begins with 7 or 8 o'clock and not with 11-30 A. M. (Standard time). Similarly about the way in which conversation should be carried on or dress should be worn. The manners intended to be inculcated in this part of the composition are suitable more for observance between as Englishmen and Englishmen or between English knowing Indian gentlemen and Europeans. And for them the book would be a redundancy, as they are sure to have read their lessons in manners in English books.

But the other part which deals with our customs, in case of caste-dinners, marriage - invitations &c. is more to the point and it is very disirable that what is said there should be taken to heart. The publication is a mere tentative effort and Mr. Desāi has asked for suggestions. We would therefore wish that it should be revised in its former part dealing with Anglicized manners.



“JĪVANA SĀFALYA” :-By I. M. Shukla (1918).

This is the translation of the well-known book of Sir John Lubbock (now Lord Avebury) on the “Uses of Life”. Several years ago we remember to have read a translation of the same being contributed to a monthly magazine, by Mr. Jivanlāl V. Desāi, B. A., Barrister-at Law of Ahmedabad, but we see a translation of this widely known work in book-form for the first time. This translation is, we must say, very intelligently done and the foot-notes and the different Sanskrit ślokaś with which it is embellished add to its value,





“ HITOPADES'A ” :-By Dhimatrām Navalrām Paṇḍit. Pp. 159. Price Re. 1-0-0. (1912).

The Hitopadeśa of ViṣṇuS'armā in Sanskrit is a source of perennial joy and instruction to all who read it, and any translation of it would be welcome. It is not as if it has remained untranslated till now, but still this new edition would not be unwelcome. The translator has carried out his object very well.



“ BACON NĀ NIBANDHO ” :-By Ratnasimha Dīpasimha Parmār. (1915).

It is a good idea to have a translation of Bacon's Essays into Gujarati, but the task requires a very good knowledge of English and the translator says, “my knowledge is little, my education less, and my intellectual capacity the least of all.” Still he has ventured to rush into a field where people with greater capacity than his have feared to tread. The translation, however, is readable.



“ BĀLAKO NE' BE BOLA ” :-By Chandravadan J. P. KhānSāheb. (1916).

This small book contains precepts and moral maxims for children. It is a useful publication.



“ ĀDARSHABHUTA JIVANA ” :-By P. J. Pāṭhak. (1916).

This is a prize essay, passed at a Parishad. As its name implies it tries to depict what an ideal life is and should be.



“YUVAKA RATNA” :-By the late Ambālāl Motibhāi Paṭel, B. A., Pp. 438. Price Re. 1-2-0 (1918).

Mr. Ambālāl Paṭel, who died young, had interested himself in education and social service. While doing so, he found time to translate certain English writings bearing on self-sacrifice, morality and other kindred subjects. And this posthumous work embodies them.



“SWĀMI-S'IS'YA SAMVĀDA” :-By B. F. Kārbhāri (1920).

Meghji Hirji & Co. is an enterprising firm of Jaina booksellers in Bombay. This book is intended as a present to be given away at the time of Meghji's marriage. The conversations between Swāmi Vivekānanda and his friends which are collected in this little book are very instructive, entertaining and touching, and great benefit is likely to result by its perusal.



“KARTAVYA KAṆKANA” : by Muni Devchandrajī (1920).

Short lessons on good conduct and cultivation of virtues are the keynote of this small book.



“VĪRA ANE VĪRAPUJĀ.” : by M. D. Joshi. (1921)

It need not be observed that Carlyle's “Heroes and Heroworship” has furnished the basis for the writing of this book. It is a laudable effort on the part of this young writer to produce something for Gujarati on the lines of that famous book. Of course India does not lack heroes, both ancient and modern, and hero-worship is

ingrained in the life of an Indian. The number of heroes is so large that it is difficult for any one to pick and choose without danger of leaving out "worthies"; so that many would find that the list of the author comprising the late Mr. G. M. Tripāṭhi (a wellknown author of Gujarat), Rabindranāth Tagore, Māhatmā Gāndhi, Rāṇā Pratāp, Nānā Faḍanvis, and Śrī Kṛiṣṇa, is neither exhaustive nor selective.

But whatever shortcoming one may find in the omissions, the justice done to the lives and the characteristics of those included in the list is ample. The treatment of the subject is original, and based on a serious study of the materials. The enthusiasm which the writer has thrown into his work certainly deserves appreciation and encouragement.



"BHĀGYA NĀ SRIS'HTĀO." : by R. D. Parmār. (1921)

"Architects of Fate" by O. S. Marden is a fascinating book. The straight talk in it appeals to every reader. The translation of this book under the above title though it lacks the strength of the original and the grit underlying it, both due to the language in which it has been written, yet affords a sufficient glimpse of the truths intended to be told by Mr. Marden. It is therefore an addition to our serious literature.



"VĀCHANA." : by Jivanlāl Karsanji Thakar. Pp. 94. Price Rs. 0-10-0 (1921)

Though this is a translation of a Marathi book, one hardly feels that it is so. It is really a help to reading -

it tells us how to read, and what to read. We like the little book.



“STRI NĪTI VĀCHANA” : by Someśwar Gangārām Pandyā. Pp. 80. Price As. 0-9-0 (1921).

As its name implies, it is a book designed for women, and it illustrates the different virtues, such as Truth, Mercy, Generosity, Patriotism, by apt historical and Puranic stories, with a few words of advice here and there from the author. It will do anyone good to read the stories.



“VIBHĪS’ANA NĪTI” : by Satyavrat and Narendra. Pp. 84. Price 0-8-0 (1922).

The well known dialogue between Vibhīśana and Rāvaṇa has been rendered into Sanskrit and this is its translation into Gujarati. It necessarily is concerned with moral truths.



“NĪTIDHARMA” : Pp. 96 Price Rs. 0-8-0 (1923).

When in South Africa, Mahātmā Gāndhi contributed articles on the above subject to the *Indian Opinion*. They are very instructive and we are sure the above reprints will serve a very useful purpose.

“CORBBET NO UPADES’A” : by Chaganlāl Harilāl Pandyā B. A. (1924)



Corbett’s advice to young men is translated by Mr. Pandyā, and it would be presumptuous on our part to find fault with the execution thereof. But what a role for the gifted translator of the inimitable Kādambari to play?

It is said that if Bāṇa had written his unique work in Gujarati, he would have written it as well as Mr. Pandyā's translation.

For that gifted scholar now to descend to translate Corbett, or write short stories fit for juveniles, is something like misapplication of energy and intelligence. However precedents are not wanting. Sir Conan Doyle has also taken to Magazine story writing for children. But surely, looking to the dearth we have in our literature of sound writers and scholars, Mr. Pandyā should have been selected for some more sound and intelligent work than translating Corbett.



"BODHAKA": Uhhaganlāl Thākordās Modi, B. A. Pp 16
Unpriced) (1925).

Very useful and sound pieces of advice to youngsters and advanced people of both sexes are given in this little book on such varied subjects, as mother, care of teeth, ears, throat and nose, utility of observing certain principles, etc.



"KUNJA-KOKILA": Pp. 168 Price 0-14-0 (1926).

The students of the National school under the guidance of sympathetic teachers have published this collection of their contributions to their school-magazine. Considering the variety of the subjects and the ability of the contributors the work they have done is certainly precious in proportion to their age and equipment. The articles are very readable and the pictures good.



“BHODAK ” Second Badd : by Chhaganlāl T. Modi, B. A.
Pp. 16. (1926).

In this small pamphlet Mr. Chhaganlāl has garnered a number of happy pieces of advice on behaviour of men and women in the world. They are very valuable and if followed are sure to result in benefit to all and sundry.



“SIMPLE PIECES OF ADVICE-PART III ” : by M. S. Patel. (1929).

This is a very interesting book useful for light reading and at the same time useful for inculcation of correct principles of conduct. The short stories illustrating the principles are taken from all over the world and thus the range of selections has been very wide, adding to the utility of the book.



“ANTAR NĀ AMI - NECTAR FROM THE HEART ” :
by V. B. Mehtā. (1929).

Mr. Vallabhaji is known for his verse writings. This however, is an excursion into prose, and is made up of rhapsodies on moral, ethical and other subjects.



LITERARY CRITICISM



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“PERSIAN PROSODY Part III.” Pp. 348. Price Re. 1-0-0 (1907). By D. B. Ranchhodhbhai Udayram Dave.

Till now, we had never come across such a scholarly work in Gujarati on Persian prosody. In fact it was badly wanted, and many Gujarati scholars were now and then inquiring about the Chhandas Shāstra of the Persians. It is true there are compositions in Gujarati which closely follow some of the well-known metres of the Persians, such as the *guzals* of Narmadāshankar, Maṇilāl, Bālāshankar, Derāsari and Govardhanrām.

Excepting for one of them, viz., Bālāshankar, none knew Persian and their verses were modelled on some Hindustāni or Urdu prototypes. If they had come across such a work as this, for the composition of which a knowledge of Persian and Gujarātī prosodies, is a *sine-qua non*, we are sure they would have essayed some of the Persian metres, and enriched the language with their poems.

Mr. Ranchhodhbhai is himself a veteran in the field of literature. He is now in the autumn of his life, but the work which he is now accomplishing in the shape of the several parts of his Raṇapingala, betrays an energy and a determination which put to shame, many a youthful worker. The book is a distinct and valuable addition to

Gujarati and, having been published in the Devanāgarī character is readable all over India.



“ KAVI DAYĀRĀM NO AKS'ARA-DEHA ”. Pp. 111.
Price Rs. 1-4-0 (1908). by the late G. M. Tripathi

This is a posthumous work of the well-known Gujarati scholar, the late Mr. Govardhanrām M. Tripathī, published by his son. It was written for being read before the Gujarati Sāhitya Sabhā at Ahmedabad on the anniversary day of the last of the classical poets of old Gujarat, and is now in book-form presented with a photograph of the writer, to the subscribers of the *Samalochaka* as a memorial. It is printed in the Devanāgarī character, adopting thereby the principle for which the “Eka Lipi Vistāra Parishad” of Calcutta is organised.

It is preceded by a short and very readable introduction of reminiscences in connection with the essay by Mr. Chandraśankar N. Pandya. The work itself bears the stamp of originality usual with all Mr. Tripathī's writings and the able and scholarly way in which he has tried to cut through the veil of eroticism which covers a major part of Dayārām's poems, to the philosophy of religion lying behind, has scarcely before been equalled by any other writer in the line. Dayārām's life was as open to exception as Byron's was, but true to his instinct, which always separated the tares from the wheat, Tripathī has tried, as the very name of the book implies, to keep in the background, rather ignore altogether, the *Sthūla Deh* (physical or bodily or biographical aspect of the poet, from his poetry and penetrate to what he

calls his *Akshara Deha* (literary body) and find out from his poems the inner meaning lying hidden away. Dayārām's poetry has not been inaptly compared to the Sufistic poetry of Persian mystics, like Sa'adi and Hafiz, and Tripāṭhi has shown by an analysis of the various poems, religious and otherwise i. e., those which openly run riot in erotics, that they fulfil, not only the tests, which our own Śāstras lay down of *Navadhā Bhakti*, the nine stages of devotion, but also in the tenth stage, merge into what the Śāstras call *Parābhakti* or *Paramabhakti*, the poet calls *Tanmayatā*, and the Sufis term *Wasl* or Union with the beloved or *Māashūka* i. e., God.

Dāyārām was above all a Vaiṣṇava of Vaiṣṇavas, and the loves of Gopi and Kṛiṣṇa, sung by him and the various episodes in the amours of Rādhā and the Lord of Vrindāvana when referred to the principles which lie at the root of the Vallabhāchārya tenet are not only explainable by the light of such standard work of the Sampradāya as *S'uddhādwaita Siddhānta* but they could bear no other meaning than that they describe the different stages of the devotee's progress towards Him whom he worships.

In spite of the metaphysically amorous language, Dayārām's poems breathed and meant to preach the purest of religious and devotional philosophy; this, he has succeeded in showing. As he says, this is but a fragment of the work. It is only pioneer work, but we are afraid it would rest where it is. The mental equipment necessary to follow up this task, is not found in many,

That this little work has made a substantial addition to Gujarati literature, no one would doubt; and we cannot part with it, without lamenting that the author did not survive to give the benefit of his pen to Gujarat for a longer time, and recommending to every one interested in our language to closely study it before condemning the jovial poet as a light and flippant soul.



“SĀHITYA RATNA” :—By Ishawarlāl P. Khānsāheb,
B. A., Pp. 288. Rs. 1-8-0 (1908).

The gems of Gujarati literature which are embodied in this collection, comprise both the ancient and the modern, the dead and the living and are thus instrumental in showing at a glance the state of that literature. The selection is admirable, and though it has not been found possible to include all the best pieces, a majority of them do find a place here. The book is intended as a help to students learning in the High Schools, for whom such a compilation was a desideratum, but to the general reader too, the work is none the less interesting and instructive.

In poetry, such a task was essayed by Mr. Anjārīā in his ‘Kāvya Mādhurya’ but a mixed collection like this was wanting. Besides for its bringing together in one place, the most classical and familiar writing of Gujarati writers, we commend the book to the students of literature for the two valuable introductions it contains. An outline-history of Gujarati Literature and an article on the development of Gujarati prose have helped to give the work a characteristic of its own. The history is

well-written; and the writer has managed admirably to concentrate in a small compass history, biography, and a critical resume of the writings of each of the authors.

No doubt the space devoted to each of them is very unequal, but that was inevitable in the nature of things. The portion devoted to the comparison of the abilities of the various poets is the result of considerable thought and study though the conclusions may not be agreeable to all. The other part of the introduction on the development of the Gujarati prose also starts bravely and the author has tried to ransack all available sources, but we think in the expression of his own opinion on the styles of the various writers, he has been attracted more by the sound of the words than their substance.

The questions given at the end to sum up the net results of criticism on the style of the different periods savour of the slavish imitation of Narmadāshankar rather than of sound remarks. We think the language is also beyond the scope of the student-reader and the general impression left on our mind by the perusal of the whole is that in spite of its diligent research and labour the performance still smacks of crudeness and lacks the ripeness of opinion that comes with age and experience. As an essay in the line of criticism-writing, we have however nothing but praise for it, and we gladly welcome the book as a distinct addition to the store of Gujarati Literature.



“VIDEHA GUJARĀTĪ SĀKSHARĀ” :— By Sumanas Harilāl Dhruva (1909).

Mr. Sumanas seems to be possessed with a great literary ambition, which is surprising in a young gentleman of such immature age, and comparatively slender education as he is still engaged in his College studies. The idea which led him to compile this little album of nineteen Gujarati writers - Parsis, Hindus and Mahomedans—all of recent fame excepting one deserves a warm welcome. It places within reach of Gujarati readers, a nicely illustrated small volume containing short biographical notes and just a few observations on their work : of Dayārām, Narmadāshankar, Jamshedji N. Petit, Navalrām, Bholānāth, and his son Bhīmarāo, Mahipatrām, Harilāl Dhruva, Dalpatrām Kayi, Bālāshankar, Maṇilāl Nabhubhai, Kalāpi the Prince-poet, Nārāyaṇa Hemachandra, Kaikhusru N. Kābrāji, Nandashankar, Govardhanrām Tripāthi, Mansukharām Tripāthi, Narsimhalāl Harilāl, and Sachedinā Nānjiāni.

The list is neither exhaustive nor representative, but that is no shortcoming; the book is meant to act as a pioneer. We find in the book itself, however, several strange modes of spelling Gujarati words. Perhaps the young author has his own original ideas on the point, which it would take long to make familiar to his less advanced readers.



“SĀHITYA VILĀSA” :—By R. N. Bhāṭṭ, B. A., (1910).

This is a compilation of selected writings—prose and poetry—from the works of famous Gujarati authors, ancient

and modern. There is nothing very new or original about the work, excepting that it embraces some of the most recent writings : e. g., we see an admirable selection from the life of Govardhanrām Tripāṭhi, written by Kāntilāl and reviewed by us in January last. It is prefaced by a short introduction which takes a bird's eye view of the history of Gujarati literature and we confess, it is a bird's eye view in its literal sense as the writer merely skims over the surface of his subject and indulges in a few epigrammatic statements. At the end of the book we find an equally scant statement on the methods of essay writing, where he emphasises the use of simple language and a style unburdened with Sanskrit words. We wish he had held to that standard in the introduction written by him.

As for the selections we were surprised to find amongst them, a couple of extracts from the writings of the late Nārāyaṇa Hemachandra. He is known as an extensive and wholesale translator of Bengali works into Gujarati, and we believe there his merits end. They possess no other merit save and besides this that they give us some information about the literature of Bengal. They are more like the reproductions of Bengali works in Bengali idiom and grammar in Gujarati type rather than bonafide translations. His style is ungrammatical and unidiomatic. It is mutilated Gujarati and nothing else.



“ GUJARĀTI NAVALAKATHĀ NU SĀHITYA ” :—By
Maṇibhāi Nārāji Tantri, B. A., (1911),

Novel-writing is an art newly introduced in to Gujarati literature, and its rise, development and present position have been very successfully treated in the book under review. From start to finish we have not come across a dull page, although the commencement is taken up with an examination of the canons of novel-writing admittedly not an easy subject to deal in a popular vein.

The most interesting portion of the book however, are those where in right earnest Mr. Manibhai enters into the criticism of several individual works. He deals his blows and distributes his favors right and left and most impartially. The overtowering work of the author of Sarasvati Chandra does not make him blind to his faults, nor does the insignificant work of a self-styled novelist like G. K. Delavādākar entirely take him away from seeing at least some good points in that Sahara of incongruous situations, incorrect language, and plethora of irrelevant quotations. Nor does he forget the fictional work of Pārsi authors to whom he gives their meed of praise and the reverse.

In short, the book at a glance shows us where we are, so far as this branch of literature is concerned. As a review it is the first of its kind. The idea is original, and though all may not agree with his conclusions we are indeed very glad to say that his book has furnished a really useful treatise on this subject.



“REPORT OF THE THIRD GUJARĀTĪ SĀHITYA
PARISHAD, HELD AT RAJKOT IN OCTOBER 1909” (1911)

With commendable promptness the Managing
Committee of the Sāhitya Parishad have published this

report of their work and the collection of papers either read at or sent to the conference. This third Literary Conference was a landmark in the History of Kathiawad and the zeal with which the secretaries did their work in running up a literary and historical Exhibition, as an adjunct of the Conference at very short notice, combined with the praiseworthy discharge of all their duties speaks volumes for the singleness of purpose with which they worked.

The first two hundred pages perpetuate the struggles, the pains and the success of those who worked on the spot, and while they furnish an object-lesson of the thoroughness of method with which such organisations can be worked up to those who will succeed them in future, they at the same time demonstrate the difficulties-slight and of ephemeral interest in themselves-which such organisers have to encounter and surmount in order to secure uniformity and general approval for all they do.

The gathering was a most brilliant one and was blessed by British Officers and Native States alike. For the first time in the History of the Gujarati Literature a lady-the Rāni Sāheb of Gondal-came forth to act as the Head of the Reception Committee and for the first time too did a Political Agent, of the wide sympathies of Mr. Claude Hill, I. C. S., C. I. E. favor it with his presence, speech and good wishes.

Of the value of the contents of the volume, it is impossible to give a true estimate. The papers focus in themselves the intelligence and the brain of present-day Gujarati Literature. It is a very treasure-house of

literary gems, of course, not all of the same water or lustre. There is not a distinguished man of letters whom one would find to be absent here. The carefulness and foresight with which the Committee had framed the list of subjects on which papers might be invited, was meant to go a great way towards drawing out certain latent powers of the Gujaratis for such subjects as history, antiquities, archeology, &c. and the result has not been disappointing, though very small.

To all those however, who are desirous of gauging the present powers of estimating the present condition of our Literature, we would confidently recommend this volume. If they will consult it they will do so with the greatest benefit to themselves. Europeans, Parsis, Jains, Hindus, Ladies and Gentlemen have vied with one another to render what aid they can to the cause of letters. The Parishad has been able to make new departures also :—(1) The nucleus of a permanent Library has been formed, and (2) by the generosity of the Political Agency and others, prize medals founded, and for all this the Committee deserves praise.

The only features which mar the work, otherwise admirable in every way, are that the get-up of the volume could have been made more attractive and that a little more labour would have furnished it with at least a table of contents, if not an index. As it is, when one takes up the book and turns to it for looking up a paper or reference and finds no ready guide for the same, one's feelings are not of any very great admiration for the labours of the Publishing Committee though it must be said that the

resentment is sure to wear out when one calmly contemplates the other parts thereof.



“GUJARĀTĪ KAHEVAT SANGRAHA” :—by Āśārām Dali-chand Shāh. (1911)

“ Proverbs ” in the words of Bacon “ are the genius, wit and spirit of a nation, ” and a collection of proverbs is therefore sure to be interesting and instructive. There have been two or three such small collections published ere now, but they were meant to assist school-boys and did not cover a wide range.

So far as we know, the work was taken systematically in hand by a late Pārsi millionaire Mr. Jamshedji N. Petit, the result of whose labors was a magnificent collection of 12,285 proverbs and sayings published in two large volumes, called “ Kahevat Mālā ” in 1898. The books are up-to-date in every respect printing, indexing &c., and prefaced with a highly practical and readable introduction by Mr. Jijibhāi Pestanji Mistry, M. A. setting out and applying in detail the different canons of proverb literature to the subject in hand. The proverb-wisdom of the world was also put side by side, in the shape of proverbs and sayings from many other languages, Indian and Foreign, for a comparison with their Gujarati parallels to show that the wisdom of the Gujaratis was in no way inferior to that of other nations.

The collection under review proceeds on other lines altogether. The great practicalism in life, the highly developed powers of observation, the intelligent grasp of all worldly subjects and the retentive powers of the

writer's brain coupled with a wide outlook on all affairs, which are known to his friends and acquaintances, are here reflected very faithfully. They know that his talk on any subject is always illustrated with proverbs and stories picked up during a chequered career in Gujarat and Kathiawad, and the marshalling of these proverbs to illustrate the different topics of life and the illustrative stories appended to them make Kinteresting reading. There are several verses also printed towards the close of the book-cognate in every way to the subject of proverbs, they also bear on the folklore of Kāthiāwād and are reminiscient of the days passed in that province by Mr. Āshārām.

In short even though the collection might fall short of the magnificent work of Petit, and hence of lesser value as a collection than that work, still its chatty, light nature and the arrangement of the sayings according to the subjects which they illustrate, along with the typical stories interspersed here and there makes the book excellent reading and we felicitate the author on the way in which he is spending the leisure earned in the evening of his life, a way which is neither frivolous nor useless but of benefit to others.



“MY OWN IMAGES OR A HISTORICAL STUDY OF THE ANCIENT LITERATURE OF GUJARAT”:—By S'ambhuprasād S'ivaprasād Mehtā B. A., Pp. 58 and 82 Price Re. 1- (1912)

This book is divided into two parts, English and Gujarati. Fortunately it is not our business to notice the English portion, for it would be difficult to find a more

tangled skein of confused thought, incorrect idiom, grammatical mistakes, printer's devils and crude expression anywhere, else than in those fifty-eight pages. In a future edition, we think it should either be dropped entirely or edited by some scholar. In a slip attached to this book, [the author says " it is specially designed for the use of M. A. degree examination and of other learned persons only." We do not know what to say about it.

It no doubt presupposes in the reader an intimate knowledge of the work of the poets in respect of whom observations are offered by Mr. Mehtā. The idea of a historical study of their works is well conceived, and is inviting enough and in places well carried out. But what repels one is the forest of words which hides some good observation of flash of apt criticism. Unfortunately, the writer is wedded to his style, which is harsh and jarring. M. A. students will no doubt do well to peruse it, will do them no harm.



“JUNĪ GUJARĀTĪ BHĀSHĀ AND JAINA SĀHITYA” :
—By Maṇilāl Bakorbhāi Vyās. Pp. 60 Price 0-4-0 (1914).

This is a very entertaining essay on Old Gujarāṭi. Its aim is to show that all who wrote Gujarati, both prose and poetry, in olden times, whether they were Jains or non-Jains, wrote in the same way and that Jaina writers, because they were Jains, are not entitled to any special credit for having written in that way.

But apart from that, the special value of the little work lies in the fact that it contains many instances of the language written in the very early period of Gujarati,

both prose and verse, which throw a flood of light on the evolution and development of the language. We recommend a perusal of the essay to every one interested in the history of the Gujarati language and literature.



“MILESTONES IN GUJARATI LITERATURE” :—by K. M. Jhaveri M. A., LL. B., (1915).

Gujarāti is spoken by ten millions of people and comes in rank after Hindi, Panjābi, Bengālī and Marāṭhī. It is spoken by Baniās, Jainās, Bhāṭias, Rajputs, Memons, Borās, Khojās, Bhils, Musalmans and Pārsis and they have helped to carry the use of the language far beyond the borders of India. Gujarāti characters are almost the same as Sanskrit, with the top-line of each letter omitted. Rāsās or religious and moral stories, are the earliest form of Gujarāti literature, and they were written by Jaina Sādhus.

But Gujarāti literature proper arose in the fifteenth century, and till the middle of the nineteenth century, it was confined to poetry, as in the case of other Indian languages. The writers were almost all Brāhmans, Akhā being the only prominent exception. There is no drama in the language. Though Gujarati is the language spoken by a large number of Mahomedans and Parsis, there is no Mahomedan poet, and only one Parsi poet, who wrote in Gujarati.

One of the most remarkable features about Gujarati is the large number of poetesses, who chiefly wrote devotional and religious poems. The subjects handled by most of the poets are Pauranic episodes and scenes

from the two great epics of India, and occasionally philosophic problems. The Bhagavatgītā was one of the favourite themes, and the Vaishnavite literature dealing with the amours of Rādhā and Kṛiṣṇa was largely drawn upon.

Moral and didactic verses dwelling on the vanity of the world and advocating renunciation; were common, and the duties and responsibilities of women was a popular and frequently handled theme. Purely secular subjects dealing with the loves and hates, the passions and the sufferings of contemporary humanity, were less common; but the moral iniquities of hypocritical sādhus seemed to have exercised the imagination of several writers.

The great wave of Vaishnava emotionalism inspired the highest form of Gujarati literature and gave it its first distinctive stamp, early in the 15th century and curiously enough the first poet was a lady, the celebrated Princess Mirābāi (1403-1470). Vallabhāchārya (born 1479) in West India, and Chaitanya (born 1485) in Bengal, were the great exponents of this cult and the ignoring of caste-distinctions was its chief characteristic. Mirābāi's songs are still sung by Gujarati ladies in their garbās (musical parties).

Narasi Mehta (1415-1481) another great Vaishnavite poet wrote both love-poems and devotional poems. Some of his *Prabhatīā* or matutinals like the *Abhanga* of Tukaram, and the *Bhairō* songs of the Vaishnavas of Bengal, are extremely popular.

The sixteenth century produced no great poet but the seventeenth century was the great flowering time of Gujarati poetry. Akho (1615-1675), a goldsmith by caste, wrote abstruse Vedantic poetry, and his merciless denunciations of all sorts of sham passed into household proverbs.

The leading poet of the century was however Premanand (1636-1734), who took a most laudable vow not to put on a turban till he had purged Gujarati of the charge of having no literature worthy to be compared with Sanskrit. He kept his vow, and brought into existence a literary club of sympathetic spirits composed of both sexes, numbering about a hundred, of whom six have left a name including Premanand's own son Vallabha.

Premanand was a Kathākār or the reciter of Puranas, by profession, a class which carried the torch of learning into the humble dwelling of the poor and the ignorant and did much to popularise the classical literature in the country, but which is now very much on the wane, both in Gujarat and in Bengal. Premanand's poems on domestic and Pauranic subjects are known to all Gujaratis and have made a deep impression, specially those in which he depicts the sorrows and yearnings of Jashoda for the boy-Krishna, reminding one of the *Vatsala* poem of the Vaishnavas and the ballads of Uma, which are, or rather used to be, so popular in Bengal, instinct as they are with material and filial love-the only emotion which strikes, even in the religious sphere, as in the songs of Ramaprasad so full of a touching filial devotion, the tenderest chords in the Indian mind.

Sāmal Bhaṭṭ (1640-1730), the later contemporary of Premāmanda, wrote narrative and didactic poems and he gives us interesting glimpses of contemporary society. His women are daring, educated, refined, and resourceful, and can sing, play, dance and ride.

The 18th century was comparatively barren, the only exception being the *Garbās* of Vallabha Bhaṭṭ, all addressed to the Goddess Ambā, representing the mother in nature, and corresponding to the Bengali Kālī. " It is a pretty sight to see the women moving in a circle beating time with the rhythmic clap of their hands, and bending half down, singing these *garbās* late into the night at Surat, Baroda, Ahmedabad, and Bombay."

In the first half of the 19th century the disciples of a Puritanic sect, led by Swāmi Sahjānanda wrote learnedly on philosophical themes and helped in popularising them. The satirical pieces or *Ohāḅkās* (whips) of Bhojā Bhagat are also worthy of mention. But undoubtedly the greatest name of this period is that of Dayārām (1757-1852), a finished fop and scholar, a devout Vaishnava and Gay Lothario, who enjoys an unprecedented popularity by reason of his love-lyrics, though he was a voluminous writer and his poems were by no means confined to one theme. His admirers have given these lyrics an allegorical, mysterious and religious interpretation, and say that he could only express his intense devotion and ecstatic bliss in terms of human and sensual love, just as the Persian poets, and the Vaishnava poets of Bengal did, but the explanation will not bear too close a scrutiny. Dayaram's strength is in his language which is chaste, classical and expressive.

There is another kind of indigenous ballad-literature peculiar to Kathiawad, called *Duhā* or couplets rich in colour, full of material prowess, and quivering with emotion. This floating literature has not been caught by the printer's art. Another form of literature which is very popular among the peasantry consists of the aphorisms of *Bhādali* corresponding to the *Bāramāsa* and *Khanār vachan* in Bengali, containing descriptions of and prognostications as to the seasons and the weather, which are the result of long observation and experience and found to be almost invariably correct.

The Gujarati literature of the second half of the 19th century is dominated by western influence which revolutionised the indigenous literatures of India, and has not been touched upon in this volume. The book is nicely printed and very handsomely bound, and covers 295 pages. There is an excellent index. It is written in easy and graceful style, and should prove valuable handbook for the student of the Gujarati literature. We hope the learned and able author will bring the history up to date in a second volume and the other vernacular literatures will be similarly treated by scholars in different parts of India.

—*Rāmānand Chatterjee.*



"KUSUMA AND KUMUDA" Published by Nrisimhaprasād B. Vibhākar, Bar-at-law Pp. 39 0-6-0 (1916).

This is the seventh publication of the *Vichār Pushpa Mālā* started by Mr. Vibhākar. *Kusuma* and *Kumuda* are the two heroines of the late Mr. Tripāṭhi's wellknown

novel, *Saraswatichandra*, and two papers referring to several incidents in the delineation of their character and their fate are reprinted in this little book so that they might assume a more permanent form than that of journalistic contributions, which they originally were.



“NIVRATTI VINODA NUM AVLOKANA” By Khān Bahādūr Jamshedjī Ardeshir Dalāl, M. A., LL. B. Pp. 33 (1917).

The book of which this is a review has already been noticed by us. The present review is, however, remarkable for the chaste language in which it is written, the more remarkable as it is written by a Pārsi, who as a race have considerably declined in the art of writing correct Gujarati. This veteran educationalist, has taken up cudgels on behalf of writing easy, simple, unadulterated Gujarati. His views deserve great consideration, and we trust his appeal will not fall on deaf ears.



“JNĀNA GAMMAT NĀN GAVHARO” By Mānekshāh Dinshāh Mistri. Pp. 329. Price Rs. 1-12-0 (1918).

This collection, called the ‘Casket of Gems,’ instructive and amusing, was first printed as a magazine article. The literature of the world has been ransacked by Mr. Mistri for gathering these literary gems, and he has further tried to embellish them by his own notes; the book altogether makes instructive reading and would certainly help one in whiling away any spare quarter of an hour of a busy life, usefully.



"TULANĀTMAKA NONDHA" By Bāpubhāi Jādavarāi
Vaisnava, B. A. (1920).

The book is nearly three years old. We generally, as a rule, notice current literature. It is a note comparing the literary value of Marathi, Gujarati and Hindi and as such is interesting.



"JNANAGAMMAT NĀN GOWHARO." Part II. by Mānek
shāh D. Mistri. (1921)

The first part of these "Gems of Knowledge and Amusement" was noticed in these columns. The second part also keeps up the same standard of utility and pleasure in the selection of excerpts from the different literatures of the world. The book would be found most useful for the purpose of whiling away an idle quarter of an hour.



"GUJARĀTI SHAILI TATHĀ LEKHANA-PADDHATI":
By Shāpurji Kāvasji Hoḍivālā, B. A. Pp. 204. (1922).

The Pārsi Lekhaka Maṇḍal has got the good of Gujarati Literature sincerely at heart and the effort made in this valuable brochure affords a proof positive of it. The style and mode of writing Gujarati presents various features.



"NAVA VALLARI" : By Nāgardas I. Paṭel Pp. 272. Price Rs.
2-8-0 (1923).

In a covering letter the author calls his book "a publication regarding Gujarati poetical ornaments". He means, it is a book dealing with "figures of speech" in

The book is the reprint of the contributions made by Mr. Kāṇṭāwālā to it, and it contains a critical preface from the pen of Mr. Chhotālāl Nārbbherām Bhaṭṭ, a veteran of the old School. The ordinary reader will rest content with the idea that much has to be said on both the sides.



“SĀHITYA SEVĀ OF KAVI NARMADĀSHANKAR”—
by C. K. Patel. (1925)

This is a prize-essay passed by the late Sāhitya Parishad held at Surat. The writer is a school-master and he has according to his ability reviewed the services of the late well-known Kavi Narmadāshankar to the literature of Gujarat. We have read this little essay with great pleasure and have found in it efforts made by the writer to deal fairly with and view both sides of the Kavi's work.



“JAINA GURJAR POETS—PART I” by Mohanlāl Dalichand Desāi, B. A., LL. B. Pp. 320-656. Price Rs. 5-0-0 (1926).

This is a treasure-house of old poems written by Jaina poets in Gujarati between the 13th and 17th centuries of the Vikrama Era. The collection is the result of Mr. Desāi's persistence and assiduity as he has left hardly a single Jaina Bhaṇḍār unexplored, wherever and whenever he could help it. His opinion is that prior to the 13th century the literature of Gujarāt was written in Apabramsha (very old Gujarati) and hence he has taken that century as the starting point for his collection.

A preface of staggering volume consisting of 320 pages, containing a short history of Old Gujarati, forms an

important part of this book. If the author calls this a short history we wonder what the size of his preface would have been, had it been a full one. He passes in rapid review the different stages of the development of the language from Sanskrit to Prākṛit, thence to Shaurseni and Paishāchi, Apabramsha, Old Gujarati to its present state.

He asserts the principle that the prior or older forms of the language were not dying or becoming dead, but that they were developing and presenting an altered exterior. The preface is replete with quotations from very old writers, in support of the facts stated by the writer who is at pains to show that so far as the language or vehicle for expression was concerned there was no difference or distinction between the writings of Jaina and non-Jaina (Brāhmin) writers in those far off days, just as there is none now. We congratulate Mr. Desāi on his *Magnum Opus* and await the second part with great interest.



“GADYA NAVANĪTA”—by Viśvanāth Maganlāl Bhatt, B. A.
Pp. 628 Price Rs. 2-8-0 (1927).

As its name, The Cream of Prose, implies, the book is a collection of extracts from the prose writings of several representative Gujarati authors. The selection of the passages is made with discrimination and care and is sufficient to give an idea as to the present state of its subject-matter. The Appendices at the end containing commentaries on the passages selected and information about their authors, exhibit signs of wide reading, assidu-

ity and anxiety to place all available information at the disposal of the student.



“PRABHĀTA NĀ RANGA ” by Vijayarai Kalyāṇrai Vaidya, B. A. (1928).

Before his advent in the field of the literature of criticism, as the editor of the *Kaumudi*, Mr. Vijayarai had done a lot of spade work, The twenty collections from his pen printed in this handsome volume, cover a period of eight years' work and consist of dialogues, stories and humorous sketches. They are all readable articles, some of them thought-provoking. We are so glad that his writings have now been thus brought together in one place.



“A REVIEW OF NALĀKHYĀNA ” by S'āntilal Sārābhāi Ozā M. A. (1928).

Premānand's Nalākhyāna is a gem in the verse literature of Gujarat. This detailed review of the poem brings out its good parts in very great relief.



“1 KAVITĀ AND SĀHITYA Vol. III” by Sir Ramanbhai M. Nilkanth.

2 ĀROGYA S'ĀSTRA by Dr. Hariprasad V. Desai.

3 THE FOLK LORE OF GUJARAT : by F. B.

4 “SHRI HARI LĪLĀ SHODASHA KALA ” by Ambālāl Bulākhīrām Jani, B. A.

5 “HARISHCHANDRĀKHYĀN” by Diwān Bahādur Keshavlāl H. Dhruva,

6 "HISTORY OF BENGALI LITERATURE" by Mahāshankar Indrajī Dave.

7 "CONSERVATISM" by Champaklāl Lālbhāi Mehta.
B. A., LL. B.

8 "PAURĀNIK KATHĀ KOSHA" by :- Dahyabhai Pitambardas Derasari. Bar-at-law.

These eight books on different subject are published by the Gujarat Vernacular Society of Ahmedabad, out of the interest of the various funds entrusted to its care. Nos. 1 and 3 are reprints of useful books.

Nos. 4 and 5 are reprints of poems written by old Gujarati poets, with appropriate notes and corrected text. The editing is the result of efforts of writers who have made the study of old Gujarati poets their own.

No. 2 is an independent work from the pen of one who knows by practical experience what the cleansing of a dirty and filthy town as well of a deceased body means.

No. 6 is a very well-written history of the Bengali literature. How well the author has done his work can be seen from the account he has given of Michael Madhusudan Dutt; how in a small compass he has brought out all the salient features of that brilliant but unhappy star of modern Bengali literature.

No. 7 is a translation of Lord Hugh Cecil's book of the same name. No. 8 furnishes a longfelt want of our literature and is written in the usual lucid style of the author. They are all moderately priced.



“GUJARĀTĪ SĀHITYA PARICHAYA” :-By Manjulāl R. Majmudār, M. A., LL. B. Pp. 319. As. 0-14-0 (1933)

The publisher has planned “An Introduction to Gujarati Literature Series” and this is the second volume. Mr. Majmudār who is entrusted with the work is well-fitted for the task because of his wide reading and study of Gujarati literature, old and new.

The present volume contains selections from the prose and poetical writings of almost every known writer; it also gives short biographical notices of the writers with appropriate observations and explanatory notes : so that all that a reader or student wants is here. The work should prove popular.



“JAGAT KĀDAMBĀRIO MĀN SARASWATĪ CHANDRA NUN STHĀNA” :-By Nānālāl Dalpatrām Kavi, M. A. Pp. 61. Price Re. 1-4-0. (1933)

“Saraswatichandra” is a socio-political novel, spread out into four volumes, ponderous and heavy. It has in spite of it, maintained its premier place in Gujarātī literature ever since it was written nearly half a century ago. It is a mosaic of ideas, ideals, precepts, principles, facts and dreams. The well-known poet Nānālāl Kavi, conceived about twenty-five years ago the idea of writing a critique of it, and the book under notice is that critique or review.

It is an attempt to assign the particular production of the late Mr. G. M. Tripāṭhi, the author of this novel, its proper place in the literature of the world, and with that view Mr. Nānālāl has passed under his able review

the best works of fiction in the languages of the world, English, French, German, Spanish, American, Sanskrit, Arabic and others. As a bird's eye view of all these literatures, it presents a picture till now not procurable in our literature and as such is a unique production.

“Saraswatichandra” is as yet untranslated into any other language excepting a couple of Indian vernaculars. Therefore, students of the literatures of foreign countries are not expected to know its merits and demerits, or its existence even ; consequently they cannot assign it its proper place in any world-wide literature. The only alternative left in consequence to people like us, at the other end was to study world literature ourselves and try to assign it a niche; whether the niche assigned is the proper one or is acceptable to the savants of the world, we have no means of knowing or ascertaining. That being so, we must follow our own view-point and till dislodged, hold on to it. The book betrays a deep and wide study of the subject and a very welcome presentation thereof.



“ALANKĀRA PRAVESHĪKĀ” :-By Prof. Dolarrāi Rangil-dās Mānkad, M. A. (1935)

This is a hand-book for beginners in University courses, and the difficult subject of Alankāra is treated in such a way as to be really helpful to them.



“SANKSHIPTA SAMIKSHĀ” :-By H. M. Desai. (1936).

A brief literary appreciation of Gāndhiji, Kalāpi, Shelley and Wordsworth both in Gujarati and English;

This is how the writer describes his book. There is a background both of study and thought to the work.



“SĀHITYA PĀTHĀVALI”: By Jhinābhi R. Desāi.
(Sneharashmi) (1936)

This is the first part of a series planned by two practical educationists to give learners in schools an idea of the present state of Gujarati literature. It contains forty lessons culled from the writings of mostly young writers, male and female, both in prose and verse. Each lesson has a head-note explanatory and informative and thus the path of the teacher and the taught is made easy. The get-up is nice and the price low enough for a work of this category. It will for these reasons find its way.



“MUSALMĀNO ANE GURJAR SĀHITYA” by “Nāshād.”

The present generation of the Musalmans of Gujarat feel that they are backward in education and in consequence unable to do what they should do or their mothertongue—the Gujarati language. A band of young men therefore have girded up their loins to do the right thing and the present compilation sets out the services rendered by about eighty-four Muslim writers; a list of their books is given also. This should be considered encouraging enough.



“BADHEKĀSHĀHI BANĀVATO” by Sāhitya Priya.”

Banāvato (inventions) of Badhekā; this is what the title of this small pamphlet means. Mr. Badhekā is a

well-known student of Mathematics. Literature was never his forte. He has all the same for the last four or five years poured out a stream of verses belonging according to him to works of poets of old Gujarat of the 15th century. He claims to have handled the original Mss. containing the verses published by him or to have collected them from the mouths of itinerant singers who have kept them alive orally. Miṭho, Depāl, Mehrāman, Gemal, are some of such poets.

The writer of this pamphlet makes out with facts, figures and authorities that the verses published by Mr. Badhekā are not the genuine productions of those poets but his own inventions. For instance, the Gita Vartak of Miṭhā is known to be a translation of the Hindi version of the Gitā of Chidghanānand Giri called the Gitā-Guḍhārthadīpikā.

Depāl, for instance again divides the Gujarati of that period into two branches "Sanskrit Gurjari" (like the one found in Narasimh Mehtā's poems, and Prakrit Gurjari that written by Jainas. This view is not correct and is against the accepted opinion of scholars that no such division existed. Thus it would be seen that it is a very thought-provoking pamphlet and calls for an effective and convincing reply from Mr. Badhekā.



"SHAKUNTALĀ RASA-DARSHANA" by Baṭubhāi Lāl-
bhāi Umarwāḍiā, B. A., LL. B. (1926).

This is a play in three acts and modernises the incidents connected with Shakuntalā's life, as given in

the Mahābhārata and in Kālidās's immortal play. Human nature and emotions, however, remain the same for all time, and it is the author's claim that maidens with Shakuntalā's sentiments and feelings can be found even to day in Indian society. He had accordingly set about to accomplish that object by adopting the conditions of modern life to those depicted by Kālidās. He has analysed the two Shakuntalās; the one described in the Mahābhārata and the other by Kālidās and has come to the conclusion that the Mahābhārata maiden was more self-respecting and independent in nature than the limp and collapsible one depicted by Kālidās.

Besides this, he has translated some of the verses of Kālidās in his own original way, and the meaning he reads in them is indeed significant; e. g., the *anāghrātam pushpam* śloka is very well translated and explained. Altogether it is a work which provokes thought and coming as it does after a long interval of the author's powerful pen, it deserves a sincere welcome.



“GUJARĀTĪ SĀHITYA : ITS MANANA AND VIVECHANA” By Rāmachandra Dāmodara Shukla, M. A., LL. B (1938).

The title of this collection of articles published in different publications between 1924 and 1936 fully justifies itself, as the contents disclose both cogitation and criticism of the present Gujarati Literature. The strong point of the writer is distinctly an intense and deep study of the literature, made from several view-points and as such commendable.

The views however formed in 1924 or 1926 should not be regarded as unchangeable but open to revision. For instance, Milestones and Further Milestones in Gujarati Literature were never meant to be works of criticism ; they were to show to the non-Gujarati knowing readers certain outstanding features of old and new Gujarati literature and therefore called 'Milestones.' They were written at the desire of an Englishman who wanted to know what sort of literature Gujarati had got. Those humble efforts were not meant to be pretentious works of criticism.

All the fourteen articles furnish a very intelligent guide to the works of those authors who are discussed there.

“NAVALA GRANTHĀVALI.” edited by Narahari D. Parikh, B. A., LL. B. (1937).

Navalrām was a great writer and the pioneer reviewer of Gujarati Literature. His writings were published in four volumes, which are now unobtainable in the market. Not all his writings were of abiding interest, though a great many are. Mr. Narahari, has with able judgment and exercise of great discrimination selected those which are likely to be of use in future and which at least till now are considered landmarks in the several branches of Gujarati Literature handled by that distinguished writer. The collection therefore, is valuable as it provides in a handy volume the best of Navalrām's work.



WIT & HUMOUR.



“SUKAVI SAMITI.” by C. D. Desāi. (1914).

This book purports to be a satirical representation of those poetasters who think that poets are made and not born. The humour is too latent for an ordinary reader to find out, follow or understand.



“THE GUJARATI PENNY SERIES. Suman VI. by H. D. Dave. (1915).

A short story, full of laughter, is contained in this book. On pressing it, the result is nothing, it is like pressing foam.



“HĀSYA MANDIR.” by the Hon. R. B. Ramanbhai M. Nilkanṭha. B. A. LL. B. (1915)

From early times Gujarāṭi literature is lacking in wit and humour, and amongst recent writers no one has even nearly approached the Hon'ble Mr. Ramanbhai in this branch of letters. His several works and contributions to the Magazines on numerous subjects have made him one of the acknowledged leaders in this kind of writing, and one is agreeably surprised to find that he has been able to draw out her latent talent and persuade Mrs. Ramanbhai also to enter the field with him and share its honours.

Mr. Ramanbhai is by instinct fitted for this sort of work. His genius and sense of humour resemble most of Dickens. One can very well imagine that he could have produced a set of Pickwick Papers even without having read them. Parsis have essayed to be humourous too,

but Mr. Ramanbhai's work is not at all coarse or heavy and more gentle, subtle, original, and valuable than theirs.

The volume under notice consists of two parts, one being a very detailed exposition of Hāsyā Rasa, for which he has drawn upon various sources, English and Gujarati; the other being a collection of several papers contributed by Mr. and Mrs. Ramanbhai to several periodicals,

The latter part is naturally brimming over with genuine fun, and the several scenes depicted in certain contributions lend themselves admirably to acting, and when acted make the audience burst out into side splitting laughter. From start to finish the reader of this part never comes across a dull passage, and we congratulate the talented couple on their having enriched this part of literature—admittedly poor—with a really valuable and our enjoyable work.



“HĀSYA KATHĀ MANJARI” : Part I : Edited by
Jivanlal Amarsi Mehta. Pp. 217 Price Rs. 2-0-0 (1922).

Gujarati Language does not boast of a large volume of humorous literature. Whatever little it possesses, is due in a large measure to Parsi writers, and even in that community, the number of such writers, can be counted on one's fingers. Amongst Hindus, there is no towering personality excepting R. B. Ramanbhai, and in this collection therefore, would be found humorous and witty pieces of various shades as his work is excluded. Whatever the quality, the publisher has certainly done well in

collecting such scattered writings and bringing them out in book-form so that they may be found handy for those who feel inclined to extract delight even from an emaciated kind of humour.



“HĀŚYA TARANGA”. by V. S. Kavi. Pp. 200 Price Rs. 2-0-0 (1924).

The price of this book is out of all proportion to its size and the collection of humorous stories contained in it. It is a collection of ordinary stories which excite laughter but there is very little of keen or subtle humour in them, such as is found in those of Rāo Bahādur Ramanbhai or Dhansukhalāl Mehtā. Otherwise it is useful as a light story-book to while away idle moments.



“HĀŚYA KATHĀ MANJARI, Part II” : by Dhansukhlāl K. Mehtā Pp. 246. Price Rs. 2-0-0. (1924).

This compilation in book-form of the different numerous Sketches and Skits, published by Mr. Mehtā in magazines and periodicals keeps up his reputation as a humorous contributor to Gujarati literature, and we welcome their appearance in a collected form.



“AULIĀ JOSHI NO AKHĀDO” : By Jagjivandas Trikamji Kothāri B. A., LL. B. Pp 279. Price Rs. 2-8-0. (1926).

This is a collection of Mr. Kothāri's humorous articles and skits contributed by him to various periodicals under the assumed name of ‘Auliā Joshi’ (the simple-minded astrologer).

He has an established place amongst the very thin ranks of humorous writers in Gujarat and his

contributions are gobbled up with avidity by the middle-class reader, with whom he has become very popular, as his skits touch their everyday life in their various phases-literary, religious, social and domestic. He hits out boldly and his close study of our various institutions gives a spiciness to his statements, which in spite of their concealed sarcasm are uniformly relished.



“ NINE NEW STORIES ” : By J. D. Khandhadā. Pp. 171
Price Re. 1-8-0 (1928).

A storehouse of humour, depicting the present life of half-baked youthful couples. It is bound to afford amusement to the reader.



1. “ BUDDHI NUN BAZĀR ”, 2. “ LOHĀNĀ VĪRO NI
VĀTO ” : By Jadurāi D. Khandhadā. Pp. 142 : 92. Price Re. 1-0-0 :
1-4-0. (1928).

The title of the first book: ‘the Market of Intelligence’ is an ironical one. The book contains fourteen stories, the subjects of which are treated in a light humorous way.

The second book contains a few stories of the strength and venturesomeness shown by Lohānās—the fellow castemen of the author – and it throws fresh light on the subject of their claim to be descended from Raghuvamśi Kśatriyas. A supplement gives the history of the Indian Army and the pay and prospects of those who join its ranks. We think it is the first attempt of its kind in Gujarati.



(1) 'AKBAR BIRBAL NO VINODI VĀRTĀSANGRAHA."

(2) "RĀJYARATNA BIRBAL NO HĀSYA BHANḌĀR." by Pēstanji Jamshedji Sathā. (1929).

Birbal's sallies of wit and tales of humour furnish a literature of their own in Northern India. From there they have travelled down to our Province, and this collection of such sallies and humorous stories of that well-known Pandit of Akbar's Court besides testifying to the immense trouble taken over it by Mr. Sathā furnishes one more illustration of the facile way in which he writes Gujarati, though a Parsi by birth.

The prefaces to the two books furnish all available information about Akbar and the Nine Gems of his Court. The second volume is an illustrated one. We congratulate the writer on the good work he has done at this age.



"POYANĀ" : By Jayendrarāo B. Durkāl, M. A. Pp. 240 Price Rs. 2-0-0. (1929).

The title of the book means 'water-lilies.' In the author's own words it is "a collection of essays on Life and Letters". The essays range over a wide area and embrace such widely unconnected subjects as the sun, the Mātrā in literature, factories for husking rice and mosquito-nets; all subjects are placed, however, in their appropriate surroundings aided by philosophical reflections or humorous touches, serious thought, or close and intimate observation as required by the situation.

Prof. Durkāl has written two or three other books before this; but we think, that this is his best effort at

popularising his way of thinking and looking at things in general.



"BATRIS LAKKHANA" :—by Jadurāi B. Khandhadā
Pp. 214. Price Rs. 2. (1935).

Mr. Khandhadā is known from the very beginning as an enjoyable writer of light and humorous stories in Gujarati Literature. He has been awarded a prize for that purpose also. The present collection, humorously called *Batris Lakkhana* (qualifications) comprises sixteen witty writings which though said to be 'useful' are full of humour and inspire laughter. One would surely like to read them to while away one's leisure moments.



"AME BADHĀN"—by Jyotindra H. Dave M. A. and Dhan-
khal K. Mehta (1935).

The inhabitants of Surat are said to be the jolliest in the whole of Gujarat, and they are very pleasure-loving also. Two such young men of Surat have combined their inborn genius for depicting humour, which is always found by those who have the proper "bump" lying concealed in the everyday incidents in the life of a Surati. It is rare to find a humorous work jointly written because co-operation is difficult in this direction. So far as is known, only one such book has been written before; the "*Hāsyā Mandir*" by the late Sir Ramaṇbhāi Nilkanṭha.

In the present substantial volume of four hundred pages the authors have treated from first-hand knowledge every outstanding event in the life of a "Surat-born and

bred" child from birth to marriage, with the brush of a humorous caricaturist, who has not failed to notice even the most trifling item in the domestic life of Surat Hindu Society.

The Surati's love for kite-flying, the barber's daily visit, the tailor's adventures in cutting and sewing, the washerman's duties and a hundred other daily rounds of visits of artisans and others are set down with a faithfulness which only one living in Surat can appreciate. These phases of life are however disappearing slowly but steadily under the pressure of our new life and indeed it was a very happy idea of the authors to try to preserve them for the generation to come, in book-form.

We welcome these "Cameos" from every point of view; the reader would not fail to be amused even if he takes up any chapter out of the twenty-seven at random and reads it. The mode of teaching by the orthodox school-master or the confusion at the time of a Surati's wedding, the search for a proper bride, these are some of the chapters which can be sampled with advantage.



"NAKO NAGARIO" by "Auliyā Joshi. Pp." 392. Price Rs. 2-8-0 (1936).

Nako Nagario is an old man belonging to the old generation of the Baniās of Kāthiawad. He is made to live in the present generation when girls ride cycles and people travel in motor cars and aeroplanes. The strangeness of this new life, which he somehow or other finds puzzling and inexplicable, is the background against

which the writer, who is at home in drawing humorous pictures, has drawn this present picture.

All the twenty-two chapters which depict the different situations in which Nako finds himself, raise genuine laughter. The ordinary reader who looks for humour on the surface and is not very much concerned with its subtlety or depth, is sure to appreciate the work and the picture provided in the work.



RELIGION-HINDU.



“(1) SADGUṆI BĀLA KO (2) YOGA VĀSISṬHA RĀMĀ-YANA (1909).

The publication of both these books is due to the unceasing endeavours of Bhikshu Akhaṇḍānanda who is the life and soul of the Society for the Promotion of Cheap Reading. We have in a former issue already noticed the good and useful work done by the Society, which began to publish standard Gujarati works at almost nominal prices. It has not yet been able to do much as, we think want of funds and absence of volunteer workers, hampers its efforts. But it has already succeeded in creating in the masses a taste for reading. The exceedingly cheap price, e. g., 2 annas at which it has been able to bring out the Bhagvadgītā, could not but make its influence felt in poor homes with a taste for reading. The above two are further successful efforts in the same field.



“PUSHTI MĀRGĪYA SIDDHĀNTA” Part I by :-Rāṇ-chhōddās Vrindāvandās Paṭwāri. B. A., LL. B (1910.)

The work under review evinces a deep study of this subject by Mr. Paṭwāri, who is actuated by a sincere desire to put right the public with respect to its prevailing ideas about Vaiṣṇavism concentrated in Kṛiṣṇa-worship, i. e., the worship of Kṛiṣṇa as the Creator, Destroyer and the Maintainer of the world. From his early days, the bent of the author's mind has lain this way, and it has now culminated in this compilation, in the preparation of which he has ransacked every possible work bearing on the subject: the Vedas, the Upanishads, the Purāṇas, the Bhāgavat, the Gītā and the books written

even by Dayānanda Sarasvati, have furnished materials to support the author's arguments, which all are advanced with a view to show that Krishna and Parabrahma are one and the same.

It would require more space than available here to examine the soundness of the points tried to be made from the Upanishadas: for instance it would have to be seen whether the works themselves belong to an undisputed age, when were they written, whether the passages quoted, torn from the context, are capable of bearing the interpretation put on them or not, whether the passages are genuine or interpolated and many other things. Opportunity is taken by Mr. Paṭwāri to refute the point of view with which Bābu Bankim Chandra Chatterji (mis-called Pāl) has written his ' Krishna Charitra', who has tried to paint Krishna as an ideal human being, shorn of his Divine origin.

From start to finish the book reads like a piece of special pleading: that being the avowed purpose with which it is written. Being absorbed in the one thousand and one pursuits of the Minister of a progressive State like Pālanpur, it is no small credit to Mr. Paṭwari to have triumphed over all such calls on his time, and produced such a studious work.



1. "NAVA YUGA NI VĀTO :-By A. S. Paḍhiar".
2. "LAGHU LEKHA SAMGRAHA ". Part I by M. N. Deoshi.
3. "SAMSĀRĀ MĀN SUKHA KYĀN CHHE ?" by V. M. Shah. Published by the Society for the Promotion of Cheap Literature. (1911)

We have received a bundle of these three handsomely cloth-bound volumes with great pleasure. The

binding is so done as to give them all an appearance of holy or sacred books, like the Gītā or Bhāgavata. The following three are useful; (1) gives short readable stories, in Mr. Paḍhiār's usual and attractive style; (2) is prepared from certain writings of Mrs. Annie Beasant, on matters ethical, and (3) is a sort of a general essay on how to get happiness in the world.

These books are no doubt useful in their own way but the Secretary will have to keep his weather-eye open to see that as time passes, no worthless publications are attracted to the scheme but that it concerns itself with really sound and good books written by well-known writers and not by men of yesterday merely.



1. "JAGAVIKHYĀTA PURUSHO :-Part II ". Pp. 298.
Price As. 0-10-0.

2. "THE SHĀNTI PARVA ":-Pp. 836. Price Rs. 2-8-8
(1914)

The first work contains the lives of Carlyle, Dr. Johnson and Charles Bradlaugh. They are translations from Marāṭhi.

The second is part of an enterprising scheme, to supply the whole of the Mahābhārata in Gujarāṭi at Rs. 10-0-0, a price at which it has never been offered before. Looking to the success which has till now met the efforts of the Society to cheapen literature, we think this effort is bound to result favourably.



"SWĀMI VIVEKĀNANDA-PART II " translated by
B. H. Pārek, (1915).

This book contains the second part of the Sadupa-deśa of the late Swāmiji. Written originally in Bengali by one who was a follower of Vivekānanda, it has been found possible by the translator to keep up the interest of the narrative in Gujarati. The object of the writer has been to present a collection of the several "good pieces of advice" given by the Swāmi during the course of numerous conversations and interviews with him and others, and he has been eminently successful in doing so.

The side-lights thrown on the life of the Swāmi through the medium of this collection are very interesting and inspiring, and one should not miss when an opportunity offers itself, to profit by them.



"SRI KABĪR KRIS'NA GITĀ" by Master Harikisandas Bhaichand. (1915)

Following his predecessors in the foundation of religious creeds, Kabir too has written a Gitā, called the *Kabir Krishna Gita*. This book contains that instructive work, in addition to many of his *bhajans* which have attained an All-India recognition. They are all in Hindi of course, and in this book they are printed in Devanāgarī characters. The most readable part of the book is at the end where in a vigorous note, the writer has refuted the accusations brought by Christians, Ārya Samājists and others against Kabir.



"SRI GITĀSINDHU TARAGĀVALI" :—Swāmi Ś'hri Ātmānand Saraswati of Nānod. Pp. 160. Price As. 81- (1918).

In this little book the Swāmiji sets to himself the question as to why Arjuna fought after once declining to do so, on the field of Kurukṣetra. He tries to answer it by reference to the various verses of the Gītā, and thinks he has solved it correctly, by saying that he did so because it was his duty to do so.



“ HINDUSTĀNA NĀ DEVO ”—by Rāo Bahādur
Kamalāshanker P. Trivedī B. A. (1918).

How ridiculous does it look for one to say that this book treating of the ‘ Gods of India ’ is a translation of a book written by a foreigner, Osborne Martin and that too, at the hands of a Brahmin scholar, who could, from his intimate knowledge of the subject have given us the same information in original, possibly for the same remuneration. A cognate subject has been treated in the original by an equally well-known Brahmin scholar, Prof. Dhruva, for H. H.’s State.

Look at that book and look at this translation and see whether there could be any comparison between the two. Between the first hand information given by a Brahmin scholar of the Hindu gods, and second or third hand information furnished from the translation of a foreigner’s book, there is a world of difference; and we do hope that in making selection of subjects and writers in future, the State Department would keep in view the fact what the Literature of Gujarat at present wants, is not inane, lifeless translations, which fall flat on the reader or pass into oblivion soon after publication, but living original work and the amount placed at its disposal is

princely. This translation, it is needless to say, is well done,



“HINDU DHARMA NI BĀLAPOTHI ”.-by Prof. Ānandaśankar B. Dhruva. M. A., LL. B. (1918)

The Government of H. H. the Gāekwād is to be doubly congratulated for the selection of the subject and for the selection of its expounder. The book is a ‘Primer of Hindu Religion’, intended for juveniles, a subject of vital necessity and interest at all times; and the expounder is Prof. Dhruva, than whom no other Gujarati could have done better justice to the subject,

By a skilful arrangement he takes the young student from the very primary and simple elements of our religion to its highly developed form Vedānta, by such easy stages and in such an interesting way that one hardly feels that one is slowly gliding into one stage from another. Hindu religion in this book is presented by him in its conservative or orthodox aspect; as in daily life he has refrained from assuming the necktie and the collar, so in his exposition to; be diverted in any way by the influence of modern times and has avoided the fashion he has refused of the West.

Being fully saturated with his subject, and being in addition a scholar with a highly developed genius for assimilation he has been successful in writing a book, which though avoiding all the pitfalls of a crude writer, while preserving intact the corpus of his subject, explains the alleged and obvious impossibilities of several Hindu beliefs in a very convincing manner.

The book requires to be read and studied to fully appreciate the worth of the writer and his ability to harmonise things. In our opinion, Prof. Dhruva has greatly added to his reputation for sobriety of thought, originality of thinking, and ability to say what he has got to say in a very attractive way, by this book.



“THE RULES OF ARYASAMĀJ”-Published by Māyārām Sundarji [1907]

With the aid of Sanskrit passages taken from the Vedas, the ten rules of the Samāj are set out for general information in this little book. The style is both florid and unattractive.



“SHRI BHAGAVAD GĪTĀ-RAHASYA OR KARMAYOGA SHASTRA”-Translated by Uttamlāl K. Trivedi B. A., LL. B. Pp. 865 Price Rs. 3-[1915].

This book is a translation into Gujarati of Mr. Tilak's wellknown Marāthi Commentary on the Gītā. The merits of the original have been discussed already in this journal. The translation is in every way worthy of the original. No one who is not thoroughly imbued with the spirit of the original and in addition possesses a sound knowledge of the different systems of philosophy, Indian and non-Indian, their phraseology, terminology, and ideas can do justice to a masterly work like Tilak's in translating it into another language.

Mr. Uttamlāl has succeeded in surmounting all difficulties in giving to the Gujarati reading public a sound and true version of Tilak's *Magnum Opus*. It is already

being read with interest and sought after with avidity. The book will be an abiding landmark in the history of philosophy as found in Gujarati literature.



‘PUSHṬI MĀRGA NO ITIHASA’—By the late Thakkar Liladhhar Hari. Pp. 164. Price As. 12/- (1919).

The first edition of this little book was published about thirty years ago. It contains precious little history of the creed of the Vallabhāchāryas and that too from a popular point of view.

But its chief utility, when it was first published lay in the fact of its having boldly and mercilessly exposed the evil paths into which these Vallabhāchārya Mahārājas had been leading their lady-worshippers under the guise of religion.

It required some courage to do so then, as those who were handled in this way, wielded great social powers. The book can still be regarded as an eye-opener for those who are even now blindly giving their all to their so-called religious preceptors.



“PUSHṬI MĀRGĪYA SIDDHĀNTA” Part II : by Rānchhoddās Vrindāvandās Paṭwari; B. A., LL. B. (1920)

This book is supposed to be a reply to Bankim Bābu’s Kṛiṣṇa Charitra, by one who is steeped wholly in the unreasoning and blind faith of a Puṣṭi Mārgīya. It consists of a string of quotations from several religious books, and dialogues, all of a partisan nature, which may carry

conviction to those pre-disposed to it, but not to those who would care to examine both sides of a question.



“S'RI RĀMAGĪTĀ” Translated by A. K. Bhatt. (1921)

Just as the Gītā forms a part of the Mahābhārata and is cast in the form of a dialogue between Śrī Kṛiṣṇa and Arjuna, Rāma Gītā is a part of the Rāmayaṇa and is a dialogue between Śrī Kṛiṣṇa and Hanumān. It has got eighteen chapters also, and is taken up with Vedānta and other metaphysical subjects.

It is not so well-known as the Kṛiṣṇa Gītā, and hence very few translations of it exist in Gujarāṭi. The present book consists both of the Sanskrit text, and its Gujarati version, which is rendered with intelligence and ability.



“S'AIVA DHARMA NO SANKS'IPTA ITIHĀSA” : by
Durgāśhankar Kevalrām S'āstri. Pp. 154 Price 1-0-0. (1921)

This book gives in a short compass the history of one of the most widely observed cults in India from the earliest times. It also gives its present condition in different parts of the country. It is a very readable and instructive little volume.



“HINDU DHARMA NI PĀṬHMĀLĀ” : By Chunilāl
Muljibhai Tripāṭhi. Pp. 414. Price Rs. 3-8-0 (1921)

It requires great enterprise and financial risk to get turned into Gujarati, the substantial and solid Hindi work of Lālā Baijanāth, the late Judge of Agra, and a very well-known Hindi writer and expounder of Hindu religion, as

it is very costly. Even when his book was published in Hindi, it became known all throughout India, for its intrinsic merit and valuable and voluminous information.

It has now been made available to Gujarati readers and is a storehouse of instruction, guidance and religious knowledge. We are afraid, its high price would deter it from being as popular as it should be.



“**BHAKTI NO BHOMIYO**” : By Nichhābhāi Fakirbhāi Pp. 183. Price Re. 1-4-0. (1922)

The title of this book means “a guide to Bhakti” (devotion) and the contents bear out the description. Prayers in prose and verse, with dissertations on the subject-matter of the book make it a useful “guide”.



“**S'RI RĀMĀYAṆA**” Vols. I and II : By the late S'āstri Maṅgalāl S'armā. Pp. 1352. Price Rs. 6 (1921).

A readable translation, good printing, nice get up, with interesting introductions on various topics connected with the Rāmāyaṇa are some of the good points of this addition to the religious literature of Gujarati. It was looked forward to with some expectation and we are so glad that it is published to keep company with the Mahābhārata brought out by the same Society.



“**S'REE DATTA-BODHA-KALPA-DRUMA**” : By Kīrtanāchārya Mahārāj S'ri Dattātraya Buvā. Pp. 218. Price Rs. 4-0-0 (1922).

Though it is stated to be a translation, the book reads like an original work. The author is a Kīrtankār

himself and commands large audiences wherever he preaches.

The subject-matter of such holy preachings has been thrown into book form, and the contents are certainly such as would please and guide the masses. He has drawn upon all our wellknown religious works and embellished the text with apposite illustrations in the shape of stories. These comprise two parts and two more are promised.



“S’RI DĀSA BODHA” translated by Ratansinh Dīpasinh Parmār. Pp. 544. Price Rs. 2-8-0. (1922).

The *Dāsa Bodha* of Swāmi Rāmdās is the *Gītā* of the Deccan, told in the vernacular of the province, and said to be mainly intended for Śhivāji Mahārāj, the royal pupil of the saint of Mahārāṣṭra. Its high place in the religious-philosophical literature of India needs no mention. This is not the first translation of it into Gujarati. A Pārsi gentleman, Mr. F. P. Kāmā, was the pioneer in the line. Even with this Society, it is the second edition – enough proof of its popularity.



“HARIHARA BHAKTĪ RAHASYA” :—by Kīrtanāchārya Mahārāj Shri Dattātraya Buvā. Pp. 194. Price Re. 1 (1922).

Only a few months ago we noticed another work of the Buvā, also on a religious topic. This book is the translation with appropriate annotations of the S’iva Mahimna Stotra, of Puśpadanta Gāndharva. The sense and significance of the original text have been very well brought out and the reader will be repaid his trouble.

The annotations are so made as to be useful to the followers of both S'iva or Viṣṇu.



“ĀRYO NĀ TEHEWĀRO NO ITIHĀSA”—by ‘Rigvedi’.
Published by the Gujarāt Purātattwa Mandir, Ahmedabad. Pp. 588
Price Rs. 3-8-0 (1923).

This “History of Holidays” (holy days) of the Āryas was certainly wanted and this want has been very well met, though the title of the book is rather ambitious, as only the holy days observed in Gujarat and the Deccan are mostly treated here. The ritual observed on each holiday is given less importance than its origin.

This is as it should be. Many of us know the shell of the ritual, few know the core, hence the importance attached to the way in which the history of that particular day is traced and connected with the ritual. A vast amount of scholarship and knowledge of our mythology is necessary for this purpose; and in this book it has been adequately forthcoming.



“JAPJI”—by Mrs. Bhānumati D. Trivedi Pp. 102 Price Re. 0-8-0 (1924).

The Japji, composed by Guru Nānak, which every S'ikh recites as a part of his daily ritual, was not yet introduced to the Gujarati reader, and hence Mrs. Bhānumati is to be felicitated on what she has accomplished. She has given the text of every stanza in the original *Punjabi*, and then given the meaning of every word in Gujarati, and then is the *Bhāvānuvadā* based on the

Bengali translation of Bābu Avināsh Chandra Majumdār. The work thus leaves nothing to be desired. A short biography of Guru Nānak is given also.



“S'RI SARALA BHAGVADGĪTĀ” :-by Kāñji Kalidās Joshi Pp. 288 Price Re. 0-8-0 (1924) Second edition.

This is a *samas'loki* translation into Gujarati of the Bhagvadgītā. Whatever effort is made to popularise the study of the Gītā deserves encouragement. To those who cannot master the Sanskrit text, a Gujarati rendering of it into verse would give some facility, and independently of its other merits or demerits, this phase of the work should be welcomed.



“S'ODASHA GRANTHA” :-by S'āstri Keśava S'armā of Māngrol.

Gives Sanskrit *slokas* with their Gujarati verse equivalents of several prayers written by S'rimad Vallabhāchārya.



“SRIMAD BHAGVAD GĪTĀ” :-by S'rikriṣṇa Mohanji S'armā Pp. 724. (1925).

The text of the Gītā, its *anvaya*, and translation into Gujarati with appropriate annotations make it useful for those who are ignorant of Sanskrit. The writer has taken great pains in elucidating the subject.



“THEOSOPHY” :-by Framji B. Patel. Pp. 496. Price not mentioned (1924).

It is difficult at the first blush to believe that this compilation comes from the pen of a Parsi, so chaste and

accurate is the language in spite of the subject being a highly technical one, because the exposition of Theosophy based on Theosophical manuals—*Notes on the Bhagavad Gita, Growth of the Soul, Path of Discipleship*, require close, acquaintance with the vocabulary of metaphysics, religious philosophy, physics and some other scientific subjects. To those who are interested in the creed, the book is sure to prove a guide and a friend.



“**BHAKTI-DARPAṆA OR ĀTMAPRASĀDA**”—By Chaturbhāi S'ankarbhāi Patel. Pp. 189 Price Re. 0-6-0 [1925]

Based on a Hindi work, the book gives the essentials of the creed of the Arya Samaj and certain other useful information about it.



“**SRĪ DATTAPRABODHA KALPADRUMA-SKANDHA III**” by Dattātraya Buvā Pp. 232 Price Rs. 2-0-0 (1925).

We have already noticed the two prior volumes of the series. The predominant feature thereof is the imparting of Bhakti and Jñāna, and it is done here by means of dissertations and illustrative stories, from our mythological works.



“**THE RATNA GĪTĀ AND SARVA PŪJANAVIDHI**”—by Mrs. Lalitā Gauri S'āmrāo Pp. 288 Price 1-8-0 (1925).

The Bhagavad Gītā, the Viśnu Sahasra Nāma and the Anusmṛiti are the three gems collected by the writer from the Mahābhārata and offered to her readers. The Gayatri

Stotra and other prayers form a supplement to the three gems.



“SANSKRIT MAHĀBHĀRATA” :—by Ratipatirām Udyamērām Pandyā, B. A, Pp, 344 Price Rs. 4-8-0 (1925)

“LAGHU MAHĀBHĀRAT” :—Same author. Pp. 158 Price Re. 0-12-0 (1926)

These are two translations of the well-known epic of India in Gujarati, but those who did not care to go through these elaborate works were in want of a connected historical narrative, shorn of the passages, intended more for advice than narration, and this want has very well been supplied by Mr. Pandyā who has written out the whole story from the Sanskrit original in a simple but dignified style, adapted to the incidents described. The book is appreciated uniformly by those who read it and that is no small recompense to the writer.

The first book is in comparison with the second and smaller one, a sort of *edition de luxe* and the publisher has done well in entrusting the abbreviation to the same writer, as he being full of the subject, was the most proper person to render it into still simpler language for school-children for whom it is intended. It contains many aids in the shape of explanations for students, and altogether we think it is bound to prove useful to them.



“BHAKTA CHARITRA PART I” :—by M. H. Mehta Pp, 386 Price Re. 1-8-0 [1925]

Twenty-nine lives of some of the best saints of India translated from the 'Bhakter Jaya' of Atul Krishna Goswāmi furnish a sample of what the remaining would contain. Tulsidās, Rāmdās and the tailor saint of Delhi, Permeṣṭhi, are some of the saints whose biographies are given here. The reading is enlightening and instructive.



"SRI GITĀSINDHU TARANGĀVALI"—By Swāmi Shri Ātmānand Saraswati of Nāndod. Pp. 160. Price As. 0-8-0 (1918)

In this little book the Swāmiji sets to himself the question as to why Arjuna fought after once declining to do so, on the field of Kurukṣetra. He tries to answer it by reference to the various verses of the Gītā, and thinks he has solved it correctly, by saying that he did so because it was his duty to do so.



"S'RI MITRADEVA"—by G. K. Parikh. Pp. 44 Price Re. 0-3-0 (1926).

Theosophists believe in the near appearance of the Teacher of the world. This little book says that S'ri Mitradeva Bhagavāna has already appeared in the world and is six years old and living somewhere in Kashmir. The book contains a number of religious truths and precepts.



"RĀMĀYAṆA"—By S'astri Chhoṭālāl Chandrasānkar. Pp. 1424. Second Edition. Price Rs. 6-0-0 with 40 coloured illustrations, (1926).

This is a translation of Tulsidās's Rāmāyaṇa in Hindi. Looking to its get up and contents it is marvel-

lously cheap for six Rupees. Its introductions are many and comprise a wealth of interesting details on the life of Tulsidās and on various other matters connected with the Great Epic. Every Gujarati Hindu, and other Gujaratis, too, should read this work.



“ ANU BHĀS'YA PART I ” :—by Jephālāl Govardhandās Shāh, M. A. (1928).

S'rimad Vallabhāchārya is one of the Bhāṣyakāras of the Brahmasūtras, and his Bhāṣya is known as the ‘ Anu Bhāṣya ’, which is a treatise on the ‘ Śuddhādvaita ’ cult. It is a very important treatise bearing on Vallabha's Sampradāya, and its translation into Gujarati was overdue.

This book however is more than a translation. It is full of notes and dissertations and comparisons with other similar compositions. The translator has exhausted all available materials in writing his introduction and produced a very informative contribution on the subject. It is a valuable addition to our religious literature.



“ A GUIDE TO HOLIDAYS ”—by P. V. Dhruva (1928).

The lore and the ritual in respect of each Hindu holiday are fully given here. They furnish truly a guide to their observance as the name of the book implies.



“ BRAHMA BODHA ”—by M. C. Pārekh, B. A. (1928)

Mr. Maṇilāl Pārekh is well-known as a writer of religious works and this translation by him of Maharsī De-

vendranāth Tāgore's book on the subject maintains his reputation as an expounder of serious thought.



“PREMA SWARŪPA ŚRĪ KRIS'NA-PART I” :—by M. V. Gāndhi, B. A., LL. B. (1928).

“Śrī Kṛiṣṇa the Lord of Love,” written by Bābā Premānanda Bhārati has attained great fame as a book explaining why Śrī Kṛiṣṇa is held in such veneration by us and the deeper truths underlying his worship. This book is a translation of the first part of that treatise and the notes given at the end add to its usefulness. It is sure to interest all those who have a religious turn of mind.



“ĀDARŚA DRIS'TĀNTA MĀLĀ-PART II” (1928)

There are 405 instances given in this compilation culled from various literatures and various books of good conduct, humility and other imitable virtues. They are clothed in simple language and pleasing to read.



“THE WHITE SIDE OF DARK KRIS'NA AND THE TWO PARTS OF GUJARĀT NO VENU-NĀDA”. (1927)

These are books written by Vakil Balwantrāy Raghunāthji Desāi of Baroda. They are substantial volumes showing the deep study of the subject on the part of the author. The poems and Bhajans in the two parts of the *Venu Nāda* betray great labour and perseverance.



“SRIMAD BHAGVAD GĪTĀ” :—By ‘Vihāri’ Pp. 597. Price Re. 1-0-0, (1928).

This substantial volume of nearly 600 pages is given away for less than its cost-price by the author, who is keen on making the study of the *Gītā* as popular as as possible amongst our masses. He has left no stone unturned to make it as easy as possible also.

He has given the text, its *anvaya*, its Gujarati translation, its Hindi translation and its translation into Gujarati verse, *Śloka* by *Śloka*. The footnotes explain difficult passages and there is a vocabulary at the end giving the meaning of technical philosophical words and phrases. It is the result of a lifelong study on the part of the author and will repay perusal.



“SHRIMAD BHAGVAD GĪTĀ JYOTI” :—By Megambhai Chaturbhāi Patel. B. A. LL.B; Pp. 285 Price Rs. 3-0-0 (1929)

This “Light” on the *Gītā* is the result of independent thought on the part of the author, and his views are embodied in a lengthy preface wherein he discusses the personality of Śri Kriṣṇa and the purpose of the “Song Celestial” with great ability. The Sanskrit text is accompanied with a translation into Gujarati and with explanatory foot-notes. Its best part, however, is its preface.



“ĀTMA RĀMĀYAṆA.” :—By the late Vaidya Karuṇāshankar Mulji. Pp. 86 Price Re. 1-0-0. (1932)

A disquisition of the *Jñāna Mārga*, the book is based on the *Rāmāyaṇa* and is in an allegorical form. It tries to deal with abstruse subjects like the relation of the *Ātmā*

to the Paramātmā and other Vedantic topics in a simple style, and that is all that can be said as the abstruseness remains all the same.



“GĪTĀ JNĀNAKOS’A” :—By C. B. Patel. (1936)

This is a novel way of spreading the knowledge imparted by Gītā, in so far as certain preeminent words from each verse of the Gītā are picked out, and their implications set out in the words of different well-known commentators—whose number is legion: selection here being exercised too. We thus get focussed in one place the ideas and observations, on a particular word or phrase, of various writers and can thus appreciate the wide range over which they roam and the pregnant significance they carry.

A very wide study of the subject by the compiler is disclosed and we are of opinion that students of the Gītā will find their study greatly facilitated by these booklets which at present relate to the first three sections.



1. “GĪTĀ MANTHANA” —By Kisorilāl C, Maśruwalā B. A., LL B (1936)

2. “BHAGVAD GĪTĀ KA SAMĀLOCHANA” —By Lowji J. Mester. (1936)

The close study of the Gītā has always attracted the best minds of Gujarat from very old times. The first book the ‘Churning of the Gītā’ is a very thoughtful essay and the writer has tried to extract from the holy discourse, the great secret it carries and the sound advice it gives to the world, good for all time to come.

The second work is remarkable for the fact that it is from the pen of a Khojā gentleman,. It is the translation of a Bengali book by Mahātmā Soham Swāmi and a very good translation. Mr. Master had the advantage of having resided for a very long time at Benares and thus imbibing the spirit of Hinduism, and implementing it by residing later at his native place, Gaḍhaḍa in Kāthiāwād the seat of Saint Swāminārāyaṇa. He has very fully caught the trend of the observations of the Mahātmā and reproduced them faithfully.

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“ SRIMAD BHĀGĀVATA ”

This work is another marvel of cheapness. It is a reprint of the translation of the Bhāgavata made by the Veda Dharma Sabha, and has run into the 5th Edition. It deserves a welcome, if for nothing else, at least, for its cheapness.

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“ SRIMAD BHAGVAD GĪTĀ ”—Rājavidya Jivārām Kālidas S'āstri of Gondal (1936).

Vaidyaraṇa Jivārām is a well-known medical man and is conducting a drug factory and a hospital at Gondal. He is at the same time a Sanskrit scholar. In his collection of 5,000 Sanskrit Mss. he has got sixteen different versions of the Gītā handwritten at different times. One of them is a manuscript written in Vikram Samvat year 1235; it is a novel work. It contains 21 more ślokaś than the text of the ordinary work, and variants at 250 places. Those variants in the Shāstri's opinion are more apposite than

the ordinary received text, as they make the relative situations clear and lucid. The order of the ślokas is different also, though in the present publication it is made to conform to the usual sequence.

A very good translation into Gujarati appears along with the Sanskrit text and a *ṭippaṇī* (commentary) called *Siddhi Dātri* also rendered into Gujarati. One finds that it is a labour of love of Gītā on the part of the writer, and betrays his deep study of the subject.



“ VYĀPAKA DHARMA BHĀVANĀ ” by Mahātmā Gandhi
(1937)

A collection of Mahātmā Gandhiji's writings on religious subjects has already been published under the title of “ Dharma Manthana.” The present one consists of articles and writings on other subjects, such as Ethics, Morals, Labour, Social Service, Swadeśi etc. Gandhiji's views on these matters are well-known. They are couched in very simple Gujarati and therefore are accessible to masses.

The publishers have divided them into nine sections according to subjects and have thus facilitated the task of the student of Gandhi literature., who thereby gets a connected treatment of a particular subject handy, instead of having to wander over a scattered field. The Index at the end is very valuable from this point of view as it contributes greatly to the above facility.

“ADHYĀTMA KALPADRUMA” with a translation and commentaries by Motichand Girdharlāl Kāpaḍiā. (1906).

We have alluded above to the useful work of the Bhavanagar Jaina Prasārak Sabha, and this book justifies the remark. The work is in Sanskrit, written by Muni Sundar Sūri, and is a treatise on the philosophy of what we call Ādhyatmic subjects. We congratulate Mr. Kapaḍiā, who taking advantage of his enforced idleness due to the first outbreak of plague while staying out of Bombay, read up his philosophy with Munis learned in it, and as a result of the study, produced the commentaries under review.

The introduction itself is a model of what such parts of a work should be. In spite of his modesty which disclaims an intimate study of the intricate problems of Philosophy, it bubbles over with aphorisms and sūtras, which could not but come from one who has a strong grasp of his subject. It is not possible for us to set out all the good points made by Mr. Kāpaḍiā in the two fine introductions he has indited; we can only recommend the interested reader to read them for himself, and judge whether we are justified in setting this high value on them or not.

Coming to the other part of the work, we find that the commentaries maintain a high and equal level throughout, and they illustrate the various points in a felicitous way. In short the commentaries are calculated to give food for thought and enlightenment, not only to the sect of the Jainas, but to all who are concerned with philosophy. Mr. Kāpaḍiā is now in active practice of his pro-

fession, and we hope the lures of that particularly seductive branch of the profession of law will not wean him away from these pleasant pursuits.



“JAGAT KARTRUTVA MIMĀNSĀ” 1909).

A very controversial subject, viz., the creation of the world, has been treated in this work, which is written in Hindi, by Shrimān Jatindrya, Shri Bulchandraji Mahārāj of Khamgam, in a spirit of complete sectarianism. The principles of Veda, Vedānta and other Hindu Philosophies are made to look small and absurd, by contrast with the Jaina Śāstras, and it affords us a picture of that dialectic skill which religious enthusiasts wielded in the past in favour of their own Sampradāyas. We doubt the utility of such skill at present when we want more of harmony and less of discord for our progress all round.



“PRADYUMNA CHARITRA” translated by Muni Mahārāj Shri Charitra Vijayaji. (1909)

The original of this work was composed by a Jaina Achārya Shri Ratna Chandra Gaṇi, in Sanskrit, in Samvat year 1674. The life of this son of Kṛishṇa has been written by two or three other Jaina Munis also. It is a very interesting work and its epilogue mentions how the Jaina Āchāryas were honoured in Akbar’s court. The work itself differs in no way from the many Purāṇas written by Brahmin authors. There is to be found that mythological spirit, with its exaggerations and absurdities, which distinguishes the medieval religious literature of India.

The outstanding feature of all such Jaina works is an imitation of Brahmanic literature, in which Jaina Gods and Tirthankaras are substituted for their Brahmin prototypes; e. g., in this work an attempt is made to raise Nemināth higher than Kṛṣṇa. Many things are mentioned in it which are historically as incorrect as the several episodes in the Mahābhārata. The translation, however, is interesting, though it is full of Jaina technical words and Kāthiāwāḍī provincialisms.

That a Jaina Āchārya should undertake such a task is very creditable to him; and the press which has brought it out also deserves credit. In this connection a small book of about 30 pages sent to us by Mr. Poptāl Kavalchand Shāh who has translated into Gujarati the twenty-second Adhyāya of the Uttarādhāyana Sūtra. It treats of the episode of Rehnemi, the brother of Nemināth, who fell in love with Rājul, the beautiful fiancée of Nemināth seeing her once undressed in a cave. Nemināth was then flying from her as Gautama Buddha flew from the temptations of the world. The way in which the chaste Rājul returned his (Rehmi's) advances and ultimately led him to the right path, is worth perusal.



(1) "SHRI JINA DEVA DARŚANA. (2). NAYA KARNIKĀ" (1910).

The first work, which throughout shows the hand of Muni Shri Charitra Vijaya, one of the most learned Jaina Munis and Scholars on this side of India, is taken up with the rituals to be observed when a Jaina visits his temple. It is a compilation of minute directions given for obser-

vation at the different parts of that daily round of performance in the life a devout Jaina which is called Darshana.

The second is a small philosophical treatise in Sanskrit consisting of 22 ślokas, written by a Jainamuni called Shri Vinaya Vijaya who flourished about two centuries ago. The translation is prefixed with several introductions which dilate upon the subject-matter of the treatise which is called Naya or as we would say Nyāya. It is being translated into English too. The elucidatory notes and the biographical sketch given by the joint authors are well worth reading.



“SHRI SĀMAYIKA SŪTRA” : by Mohanlal Dalichand Desai; B. A. L. L. B. (1911).

The practical part of the Jaina Religion is as full of rituals as any other religion, and the Sāmayika ritual is the most general amongst the community. Mr. Desai has tried with the aid of the original Sanskrit sūtras which have to be repeated in this ritual, to explain in simple Gujarati, the purpose and the rationale of each step in the performance of the ritual.

A perusal of the book is sure to explain the significance of many parts of the ritual which on account of the ignorance of those who practise them has come to be regarded as ridiculous absurdities. He has attempted to tear off this cover of absurdity and present them in their true light, and shown to what good purpose those who instituted them, meant them to be applied. It is a useful and readable book.



“**SHRĀVIKĀ SUBODHA.**” : by M. K. Kāpaḍiā- (1915)

This small book is translated into Gujarati from Hindi, and is taken up with the enumeration of practical hints to Jaina ladies, as to how to work and perform their household duties in accordance with the tenets of their creed.



“**KARTVYA KAUMUDI.**” : by Munirāja Shri Ratnachandraji. (1916)

Pandit Munirāja Shri Ratnachandraji is an ornament to the ascetic section of the Jaina community on this side of India; his study of Sanskrit is deep and extensive. He has written this book in Sanskrit, while the text is explained in Gujarati. It is taken up with the different duties of men and women, and is full of popular illustrations which carry the meaning of the writer home. Though there is nothing new in it, still we think that a perusal or even a study of the book would repay the trouble taken in doing so.



“**INDRĪYA PARĀJAYA DIGDARS’HANA**” AND
“**AITIHĀSIKA SAZZĀYAMĀLĀ.**” : by Premchand Ratanji. (1917)

These two books are published as part of the Yashovijaya Jaina Granthmālā Series. The first book is a series of sermons, exhorting the reader to practise temperance, continance and other virtues. It is composed by Shri Vijaya Dharma Sūri, a well known Jaina Āchārya.

The second is a collection of eulogisms of great men. The biographies of the writers of the poems in the begin-

ning are, though meagre, of some use to those who are interested in Jaina verse-literature.



“AHIMSĀ” by Munirāja Shri Vedavijayaji. (1918).

The Munirāja has tried to prove by means of several extracts taken from our religious works that the killing of animals, both in the name of religion and for food, is prohibited by our S'āstras. It is very problematical to say as to what influence one such feeble voice would carry in the stoppage of the daily holocaust being offered up in India and elsewhere.



“CHETAN KARMA CHARITRA” by J. K. Kāpaḍiā. (1918).

The publisher has headed this book as the first volume of the series which he wants to bring out and sell cheaply; it is specially intended for Jainas. Kavi Bhagavāndāsji has written in Hindī verse, a book called the ‘Brahma-vilāsa’ and the subject treated in this volume is a part of it. It narrates figuratively the fight between vice and virtue, and though written with a very good intention, suffers from those drawbacks which are incidental to that sort of work, where instruction is sought to be forced on people in the garb of a story which is absorbed by philosophy.



“DHARMĀDES'ANĀ” by Shri Vijaya Dharma Sūri. (1918).

Shri Vijaya Dharm Sūri is known as a prolific and facile Jaina writer. This is the Second Edition of a book which he wrote several years ago on the precepts of reli-

gion. He has embellished the work with apt and popular illustrations so that the reader can fully appreciate the force of his advice. It is not a sectarian work, that must be said to its credit.



“ JAINA DARS'ANA ” by Mahārāj S'ri Nyāyavijayaji. Pp. 107. (1918).

As its name implies, this book gives in a succinct form, a description of the tenets and philosophy of the Jaina religion. There is nothing original about it; it furnishes the same information as other hand-books on the subject. It, however, tries to reconcile several dictates of the Jaina religion like pre-sunset meals, with those of the Hindu religion by a reference to the Manu Smriti and such other text-books. There are mistakes in giving English equivalents of Gujarati words; e. g., at p. 63 “ Telescope ” should be “ Microscope.”



“ UPAMITI BHAVAPRAPANCHA KATHĀ Part II ” by M. G. Kāpaḍiā. Pp. 36-693. Price Rs. 3-0-0. (1919).

This is an allegory written by a very well-known Jaina Saint, Shri Siddharsī, in Sanskrit. We had noticed the first part when it was published about three years ago, and referred to the excellences of the original, and the ability with which the translator had translated and annotated the work. The present volume, of a very substantial size, deals with Sections 4 and 5, which relate to the stages of falsehood and theft in the ‘ Pilgrim's Progress, ’ in this world. The whole subject has been

allegorised ably and the translator has entered fully into the spirit of the original and done it ample justice.



“SAPTABHANGI PRADĪPA” by Nyāyatīrtha Nyāyaviśārada Pravartak Shri Mangalvijayaji. Pp. 126. (1921).

This is an extremely technical original work in which the learned author has tried to explain the ‘Saptabhangi’, which is one of the three elements of the Jaina Darshanas. In its seven sections the Muni Mahārāj has attempted to give the reader an idea of what this doctrine means to a Jaina and how those who do not understand it, have attempted to gloss it over with false notions, and where they have committed mistakes. It is a praiseworthy attempt on the part of a Jaina ascetic.



“ADHYĀTMA TATTVĀLOKA” : by Nyāyatīrtha Nyāyaviśārada Munishri Nyāyavijayaji. Pp. 821. (1920).

This substantial volume of nearly nine-hundred pages, is the work of a young Jaina Muni, who hardly looks thirty. It is a trilingual work, in Sanskrit, English and Gujarati; the original being Sanskrit, with translation and general notes in English and Gujarati, the result of the help of others interested in Jaina Philosophy. In these days one rarely comes across a scholar, who would care to write out a treatise in Sanskrit, and that too on such an abstruse subject as Adhyātma Vidyā. It is therefore, greatly to the credit of this Jaina ascetic, that he has attempted and succeeded in the attempt, to compose such a treatise in good, faultless Sanskrit.

In its eight chapters, the book covers the whole province of Jaina Philosophy, spiritual and practical. Any single Śloka or any page of its exposition and notes, taken up at random and perused would convince the reader of the soundness and the high intellectual level of the youthful philosopher's scholarship.



“UPAMITI BHAVAPRAPANCHA KATHĀ” : by Motichand Girdharlāl Kāpaḍiā. B. A., LL. B. Pp. 691. Price Rs. 3-0-0. (1921).

In the face of heavy professional engagements Mr. Kāpaḍiā has preserved his love for the philosophic literature of his religion undiminished. The substantial volume under review is the result of leisure moments snatched from such work. It is a translation of a Sanskrit book, written by a Jaina Āchārya, Siddharshi Gaṇi, and sets out in allegorical language the different temptations of the world and the ways of avoiding them and ultimately attain the highest bliss by rising above them.

The translation and the footnotes betray close study and intimate knowledge of the Sanskrit language and philosophical terms. In spite of his best endeavours to keep his style as “low” as possible, we are afraid the translator would find that the book would not be read by many and when read that also by those to whom the subject appeals.



“JAINA SHIKSHANĀ MĀLĀ” First and second Books. : By Chunilāl Nāgji Vorā. Price As. 0-4-0. Pp. 46, 80 (1921).

The books are meant to teach Jaina children the principles of their religion. Portions of the contents are

too difficult for their comprehension while some portions are easy. There is nothing in them special, which would take them out of the rut of common books on the subject.



“JAINETARA DRISHTIE’ JAINA ” : by Muni Shri Amavijayaaji Mahārāj. Pp. 125. Price not mentioned. (1923).

The title of the book, “Jainas as seen by non-Jainas” is sufficiently descriptive. It has collected in it opinions of different people as to the good that is revealed to them in the tenets of the Jaina religion, as if the religion by itself had not been found sufficiently excellent !



(1) ADHYĀTMA-TATTVĀLOKA ” by Muni Shri Nyāya Vijayaaji. (2) “ STRI JIVANA NI VIKĀSA DAS’Ā ”. (3) “JAINA DARS’ANA.” (4) “JAINA TATTWA”. : by R. V. Shāh. (1923)

The above four books are connected with Jaina philosophy and social life. The first is not a recent production. The second gives advice to women as to how to live a clean life. The third and fourth are on Jaina philosophy and elements of Jaina religion. There is nothing special or new about them.



“HRIDAYA PRADĪPA OR THE LIGHT OF THE SOUL ” : by M. M. Shāh. (1923)

This book is written in Sanskrit, and advocates views which are founded on Jaina philosophy and metaphysics. The publication of the Sanskrit Text with its translation

into Gujarati and English, together with short notes and explanations in English is calculated to make it useful to those who want to become acquainted with this branch of Jaina Literature.



“SATYA NUN SAMARTHANA ”: by Muni Rāmavijaya. Printed at the Union Printing Press, Ahmedabad. Thick Card-board. Pp. 344. Price Rs. 3-0-0 (1923)

“The Confirmation of Truth ” as this book purports to be, is an answer to a book which was reviewed the other day by Pandit Bechar Das. The Muniji is concerned with showing that what the Panditji professes is untrue and the charges made by him on Jaina Literature and society unsustainable.



“JAINA DARSHANA ” : by Becharadas Jivarāj Paṇḍit. Pp. 180. Price Rs. 2-0-0 (1923)

This is a technical religious work and its translation sure to appeal to Gujarati Jainas as it is made by a well-known Jaina scholar and as it concerns its principles as expounded in the Śaḍ-Darshan-Samuchchaya of Hari Bhadra Sūri with annotations by Sri Guṇa Ratna Sūri. It shows that Jaina Darśankārs possessed all the scholastic equipment needed for this purpose.



“JNĀNA PANCHAMI ” : By Māvji Dāmji Shāh. Pp. 30. Price Re. 0-4-0 (1924).

The Jainas observe the 5th day of Kārtik as a great day and call it the ‘Jnāna Panchami’, The writer

has tried to explain the why and the wherefore of the observance. The same writer's '*Jaina Niti Praves'a*' contains very good stories from the Jaina Scriptures.



"THE POEMS OF VĪRA BHAKTĀMARA AND NEMI BHAKTĀMARA" : By Upādhyaya Sri Dharma-Vardhan Gaṇī and Sri Bhāvaprabha Sūri, Pp. 197 Price Rs. 3-0-0 (1926).

These poems are written by way of Pādapūrti to some verses of the Bhaktāmara Stotra of Śhri Mānātunga Sūri. Prof. Kāpaḍiā has collated, translated and annotated them, and produced a scholarly work. These are but two out of six such Pādapūrti poems.



"S'RI VIS'EṢA ĀVAS'YAKA BHĀSĀNTAR-PART II" : By C. H. Shah (1928).

This is a most important book of Jaina religious literature, and is a *vivarana* of the 'Sāmāyika sūtra.' Those who cannot follow the original text will be gratified at getting its Gujarati version which is well done.



"THE ĀGAMODAYA SAMITI OF RATLAM" has published (1928). : a substantial volume of Gāthās 1 to 1584 of the Viśiṣāvaśyaka Bhāṣya of Jaina Bhaṇḍār Gaṇī Kṣāmā S'ramaṇa a well-known book of Jaina ritual. It is an entirely religious book and would be appreciated by the Jainas.



“JINA VĀṆĪ” :-Translated by Suśil. Pp. 235 Price Re. 1-0-0
(1935)

The different Darśanas have been comparatively studied by a Bengali scholar, Śrīyuta Harisut Bhaṭṭāchāryaji, and the results published in the Bengali monthly called ‘Jina Vāṇī’. The papers thus published have been translated into Gujarati and they furnish very serious reading to those who are thinkers and interested in research work.

The writer of the original papers is neither a Jaina nor very familiar with Jaina Śāstras. But still whatever little he has studied, he has studied very well. The section, e. g., dealing with the existence of God according to the ideas of Jaina metaphysics, is a very well-written dissertation, and would repay perusal. The last section dealing with the inscriptions about Mahārāja Khārvel is replete with all the information obtainable up-to-date on the subject.



1. “ĀDARS'A GRAHASTHĀS'RAMAS” :-By Muni Sri Sowbhāgyachandraji.

2. “DAS'A VAIKĀLIKA SUTRA” :-By the same author.
(1936).

Both these books are written mainly for the followers of Mahāvīra and necessarily look at things from their point of view. The first one however contains many aspects which would benefit non-Jainas also. The second is the translation of a well-known Sūtra with notes and comments.



“ĀCHĀRĀNGA SŪTRA” :-By Santabāl. (1937)

This is a fresh translation of a very important *sūtra* in Jaina philosophy with valuable notes and observations by Pandit Śrī Sowbhāgya Chandraji Mahārāj. Every thing connected with the original text and the appreciation of the subject-matter of the work at the hands of European and Indian scholars is brought together in this useful volume. The Appendix is a separate section by itself and points out the very great number of similarities that exist between the doctrines preached in the Bhagavad Gītā and this Jaina Sūtra. It shows that in higher Philosophy the Hindu and the Jaina meet on common ground.



“SHIGĀL VĀDĀ SUTTA” :-By M. N. Dwivedi. (1910)

This little book sets out the rules of conduct to be observed by the Grihasthas, as preached by Lord Buḍḍha. With a very sweet story, the writer leads us up to the point where the Lord taking pity on an erring party, showed him the direction of the true path. It contains precepts of universal moral application.



1. “SRI BUDDHA CHARITRA.” 2. “S’RI BUDDH-
OPADESA.” (1922)

Both these compilations, as their names imply, relate to Buddha. At all times his life and teachings are instructive, and the more widely they become known the greater the good they would do to us all. As an effort in this direction, we welcome these publications which

on account of the easy treatment of the subject will go a great way to make it popular.



“DHAMMAPADA”—By Dharmānand Kosambi and Rāma Nārāyaṇa V. Pāṭhak. Pp. 156 Price Rs. 1-0-0 (1924).

This is another production of the Purātattva Mandir. As a scholarly translation of this ancient religious book of the Buddhistic creed into Gujarāti, it stands by itself, and the way in which it is edited with explanations and an erudite preface, does great credit to the culture of their writers.



“INFORMATION ABOUT THE BUDDHA SAṄGHA”
By Dharmānand Kosambi. Pp. 322. Price Rs. 2-0-0 (1925)

No better book exists in Gujarati on the ceremonial side of the practice of the Buddhistic religion than this; its value is enhanced by the short lives given of the early Bhikkhus, male and female; you find the outstanding events in the lives of Rāhul and Kisā Gotami and Sujātā set out in a style which never fails to attract. We would recommend everyone interested in our early history to read this book.



“SAMĀDHI MĀRGA :—By Dharmānand Kosāmbi Pp. 119, Price Rs. 0-8-0. (1925)

The means to attain “Eternal Bliss” differ with different creeds. Though Samādhi or Yoga is peculiar to the Brāhmanical philosophy, it has its place with the Buddhas too, and Prof. Kosambi has attempted in this book to popularise this somewhat technical and forbid-

ding-to-the masses subject, with his usual cleverness and ability.



“SILSILAYE-URAIYA ZUJA or the FIRST ISLAMI BOOK ”—By Syed Burhān-ud-dīn Abdullā Miyan Uraizi, Jayanti Printing Press, Ahmedabrd, Paper bound Pp. 28 Price 0-2-0 (1907)

The Mohammedans of Gujarat and Kāthiāwād, although they learn Arabic and Urdu for religious purposes are mostly conversant with Gujarati, the language of the province, and taking advantage of the circumstance Mr. Uraizi has thought of publishing a series of books in Gujarati, treating of the practice and the principles of Islam. He has transcribed the prayer or recitation portion of the Arabic text in Gujarati characters, and side by side explained the ritual to be followed. This is but the beginning of the series and it comprises as yet the initial part of the practice only.

We have our doubts whether it would prove of use to those for whom it is intended. Firstly because, much of what is set out here—as to the ways of ablution (Wazu), as to the genuflexions (Rukaat) at the time of the Namāz—generally forms part of the home or religious education of every Mohammaden child, and secondly because, with the foundation and prospering of the many Urdu Government Schools, which at present dot the province, any necessity which might be said to have existed some years back for such a manual, has vanished now.

But the reason why we have thought it proper to allude to it here, is that it adds one more book to the list—a very slender one—of Gujarati books written by Moham-

madens, and that because, it gives an insight to the purely Gujarati Hindu reader, into the ritualistic practices of Islam. This itself is an interesting study, and even at the threshold of it, we find in this little Book certain practices to be observed laid down with a fervour of faith, which would carry comfort to the heart of any Hindu, viz., that he alone is not a stickler for forms, but that Islam too seems to lay some stress on the external side of religious observances.



“THE GREATNESS OF THE KORĀN” : by Jafar Ali
‘Asir’ Pp. 122. Price Rs. 2-0-0 (1928)

By means of suitable extracts from the Koran and the discussions on them so far as they bear on the greatness of Islām, the writer has sought to support his thesis. The language used, is, however, so high pitched that we think it would not command popularity.



“KNOWLEDGG OR INFORMATION ABOUT ISLAM.”
: by Karim Mahammad Master M. A., LL. B. (1928)

Mr. Karim Master is an experienced writer and has already shown his intimate knowledge of Gujarati Literature as one of the editors of the *Kavitā Praves'a*.

This book is written with a very laudable object, namely, to represent to the public what Islam really is and thus to remove the misunderstandings which have of late clouded its real tenets. The mischief is due to the teachings of fanatic Maulvis. Being a Mohammedan himself by religion and a great friend of the Hindus by association, Mr. Māster is entirely fitted for the task. In addition

he says what he has to say in chaste Gujarati which is a special feature of the book.

He has taken parts of the chapters of the Koran and expatiated on them so as to bring out their true meaning. We recommend every one to read the book. The work is done so intelligently and sympathetically that we are emboldened to make the above recommendation.



“NUR-E-ROSHAN” :by Ratanshā Koyāji. B. A., LL. B. Pp, 524 (1924)

Tayhid or the Oneness of God as a Sufi doctrine has attracted many Indians. This translation of the book on the subject, written in Urdu in A. H. 1171 by Kayam-uddin Bāwā Saheb Chishti, is the proof of the interest that even our Pārsi friends take in the highly philosophical subject of Brahma Jnāna.

The author Chishti Saheb was the head of a sect, which is found in Gujarat, and which counts amongst its followers non-Mohammedans also, in as much as the preachers have preached their doctrines passing them on as Brahma Jnāna. This translation is a welcome contribution to our scant knowledge of the tenets of the creed.



“AHKĀM-E-ILĀHI” :by Ismāil Ahmad. (1925)

This is a small book written for the guidance of the Mohammedans, with quotations from the Korān, telling them how to fulfil the injunctions given in the Sacred Book for leading a religious life.



“ISLĀM NĀ AULIYĀ ” :by Sushil Pp. 104 Price Re. 0-8-0
(1925)

The object with which this book is written deserves twofold commendation. It is written by a Hindu, although it treats of a Mohammedan subject, and further it tends to dissipate the wrong popular notion that amongst the followers of Islam only fanatics are to be found. “Saints of Islam”—this is what the title means—gives in simple language incidents in the lives of saints in our sister community, and their sayings, which go to prove that the higher laws of all religions are identical and that truth and piety are honoured everywhere.



“PIRĀNĀ SATPANTHA NI POLA” :-By Paṭel Nārāyaṇji Rāmjiḥāi. Pp. 552 Price Rs. 4-0-0 (1926).

In various parts of Gujarat, Kutch and Kathiawad there are followers (mostly Kunbis) of a creed called a ‘Pirānā Panth,’ which in its tenets is an amalgam of Hindu and Mohammedan religions; it stands so to speak midway between them. As to how Hindus came to be converted to this creed and as to how strong is its hold over its followers is very interesting history.

Its present tendency is to make its followers lean towards non-Hindu tendencies. This is asserted by those who have deserted it and want to save others from its influence, and for a long time a controversy has been going on between its followers and opponents.

The present substantial volume is from the pen of one who has seceded. He calls it the Pola or ‘Hollowness’ of

the creed, and has marshalled in it, all facts which go to show that it is a concealed form of a non-Hindu creed. The book is written with great vigour and feeling.



“ISU NUN ANUKARAṆA” :-By T. H. Desai. (1917)

This is a translation of Thomas A Kempis's well-known book, “Imitation of Christ,” which for its moral precepts is known as the Second Bible. Passages here and there from it were utilised for purposes of sermons by Rāo Bahādur Ramanābhāi M. Nilkanṭha in his Prārthanā Samāj addresses. The translation of the whole work therefore is likely to prove of much use to all serious-minded men.



“UTTAR EUROPE NI PURĀṆA KATHĀ” :-By C. N. Kaji. B. A. (1921)

This book belongs to the religious section of the Sahitya series, and is a translation of Kauffman's ‘Northern Mythology.’ It treats entirely of those beliefs and superstitions and of Scandinavian beliefs. The translation is readable but we wonder what Gujarati readers have got to do with Teutonic mythology.



“SAINT JOHN BHĀGAVAT.”—by the late M. R. Bhatt. Pp. 120. (1924).

The Gospel of Saint John appeals to all mystics. The late Mr. Bhatt had a mystic turn of mind and hence has translated this part of the New Testament. A preface by Mr. Maṇilāl Chhotālāl Pārekḥ who has converted

himself to Christianity, explains all that is necessary to appreciate the Gospel, which otherwise, in its bald translated form is not quite easy to follow.



“HISTORY OF THE CHRISTIAN CHURCH.” :—by M. C. Pārekḥ, B. A. (1929).

Mr. Maṇilāl has found wonderful spiritual treasures in Jesus Christ and his teachings. He wants an affiliation of the spiritual consciousness of the Hindu race to the spirit of Christ. With this view he has studied both the systems of religion and in the course of those studies read the works of Fisher and Walker on the History of the Christian Church.

His present book is based on these histories and presents a picture of the movement, complete in every aspect. Till now one or two such works had appeared in our language. But they were written by Christian Missionaries, none by an Indian and a Gujarāti. This book therefore, written as it is by a native of Gujarat whose mother-tongue is Gujarati and who himself is a cultured gentleman, with great sympathy for the teaching of Christ, should be welcomed by all students of the different religions of the world.



“RELO TATHĀ GĪTO ”—By the Rev. W. Graham Mulligan (1937)

Rev. Mulligan has to minister to a congregation of Indian Christians, who know only Gujarati. He therefore had to study the Gujarati language and he has done it so

well that at the first blush it is difficult to find out whether the subject matter of the book is the production of the pen of a Gujarati or a foreigner, so well has he grasped the spirit and the idiom and the genius of the language. The title of the book means 'Floods and Songs' and the book is a collection of 52 sermons based on various texts of the Bible and preached at various times.

Keeping aside the necessarily propagandist nature of the performance and judging it only on its literary side, one may very well recall the performance of one of the Rev. Mr. Mulligan's predecessors, the Rev. Dr. Taylor, who has left an abiding name in the literature of Gujarat by his Grammar and other works. We are sure that as time passes the Reverend gentleman's work would surely throw off those trifling but noticeable shortcomings which naturally figure in the writings of one not born and bred in the province.



PHILOSOPHY AND ETHICS.



PHILOSOPHY and ETHICS.



“THE NITI VACHANA OF MANU OR THE MORAL PRECEPTS OF MANU PART I” : by Chhaganlāl Vidyārām Rāval : printed by the United Printing Press Co., Ahmedabad. Paper bound. Pp. 48 : Price 0-1-0 (1906).

This is a translation from the Marathi. It embodies some of the finest precepts of Manu on the various walks of Hindu life—both Samsāra and Samāja. It is an extremely slender brochure, but for the truth it contains, it should be considered worth its weight in gold. We think all little boys and girls in schools should be made to learn and understand such precepts.



“SULABHA SAMĀDHI” by P. K. Shāh. (1908).

Several Ślokas in original Sanskrit with their translation and long disquisitions on their subject matter, all treating of philosophy, are collected in this small book. For the ordinary reader they are too difficult to follow, and hence it is idle to expect any appreciation of it at their hands, though to them even it would be apparent that Mr. Shāh has read much and that to advantage.



“KAYĀ IS'VARE'Ā VIS'VA RACHYUN ? ” : —By Narasimhabhai I. Patel. (1910).

This is an essay written in easy style on the different

problems of Monism, Atheism, and the theories of the Creation of the Universe, soul etc. Modern European authorities and the views of scientists have been embodied in it, and it fulfils the object with which it is written viz. to set the reader thinking and cogitating on these questions.



“BHAGVAD DHARMA MĀRGA DARS'ANA.” by B. N. Bhatt (1911).

This is a treatise on a religious subject and shows by what stages Salvation (Akṣarabrahma) could be reached. It treats of Goloka and other Lokas, the different passions, the different modes of Yoga etc. The price is out of all proportion to the size or contents of the book.



“ARVĀCHĪNA S'ĀSTRO ANE S'ĀSTRA VICHĀRO” :
By M. R. Vidyārthi, B. A., B. Sc. (1911).

Samuel Laing's 'Modern Science and Modern Thought' is a most fascinating work. The above is a translation of that book with necessary changes. The chapters on miracles in the original are related to Christian Miracles; while here the translator has tried to adapt the explanations to those mentioned in the Hindu Śāstras. The idea of introducing this well-known work to Gujarati readers is excellent and the very low price at which the translation is to be sold, ought to go a great way in encouraging the young author.



“ADWAITA MUKTĀVALI” : By N. P. Dave, M. A. (1912).

As a translator of Shakespeare's plays Prof. Dave is well known. He has now essayed other branches of literature and this book embodies a logical treatment of the Vedānta System of Philosophy, based on the Siddhānta Muktvāvali of Prakāśānanda. It is interspersed with the author's own ideas and comparison with certain phases of Western Philosophy.



“SRIKRISṢṢA NI RĀSAKRĪḌĀ NUN ĀDHYĀTMĪKA SWARUPA” : By Maganlāl Māṇeklāl Jhaveri. Pp. 45 Price As. 0-4-0 (1914).

This is another translation from Marāṭhi from the extremely restless and prolific pen of the translator. It tries to make out that the RāsakrīḌā of Kṛiṣṇa with the Gopies is to be taken in an allegorical sense. We don't think that this version of the famous event in the life of Kṛiṣṇa is offered for the first time. It has become old enough and still fails to carry conviction with it.

An explanation of the event, based on the methods of testing the truth of history and chronicles, is what is required to free the good name of Kṛiṣṇa from this blot in the eye of the public. This book does not furnish such an explanation and is therefore not of much use.



“DIVODĀS NUN DEVĀLAYA” : By Maherjibhai Māṇekji Raturā. Pp. 243 Price Rs. 2-4-0 (1917).

This Parsi author has already won his spurs in the religious and philosophic (Vedantic) literary field of his

Hindu brethren. The depth of knowledge and the intimacy displayed by him in respect of religious love, in his prior works, such as the *Bhāgavato Bhāvanā* and the *Vānaprastha* are astounding and very creditable in one of an alien faith.



“MĀNAVAS’ĀSTRA SERIES NO. I.” by G. G. Mehta. (1918).

By intense study and practice Mr. G. G. Mehta has specially qualified himself to write on the subject of Phrenology. This small pamphlet is but introductory of his larger work on Phrenology, which is yet unsurpassed in Gujarati. To those who are interested in the subject no better guide can be had, in our language.



“NĪTIS’ĀSTRA.” by Prof. A. K. Trivedi, M. A., LL. B. (1918).

Prof. Rashdall’s *Ethics* is translated into Gujarati in order to show the ideas of Western thinkers on this branch of philosophy. The translator himself being a Professor of the subject has been able to do justice to the original, but we very much doubt whether it would ever be found anywhere else beyond shelves of a few libraries; the subject is so exclusive.



“ADAWAITA SIDDHI NUN GURJAR BHĀS’Ā MĀN VIVARAṆA.” Section I Chapters I and II. by R. C. Desāi, (1918).

Pandit Madhusudana Sarasvati has written in Sanskrit this great work on Vedānta, and till now it is considered, in spite of various subsequent works, unsur-

passed in the way in which it has treated of this difficult branch of Indian metaphysics. The very laudable effort of the present writer is to take the Gujarati reader over the whole ground covered by the Sanskrit work in several instalments, the first of which he has published for private circulation.

The whole subject is taboo to the mass in the street. Unless a good deal of spade-work has been done or as the writer puts it, one has placed oneself under a Guru, it is not possible to understand or follow such recondite subjects, so that it is only those who have made some progress in the path of Vedantic studies who can appreciate the *vivarana*; to others it would appear to be Sanskrit words transposed into Gujarati.

Added to that drawback, we find that in some places the specification could have been made more clear. However as we said, those who belong to the inner circle of Vedāntis would find that they have got a work which they can profitably read.



“JIVANA PAR PRAKĀS'A ” by : M. V. Gāndhi. (1918)

Bābā Bhārati's religious work in America is well known. This is a readable translation of the fine lectures he delivered while in that country on the esoteric side of India's philosophy. They throw an amount of light on the religious philosophy of the East and West.



“ NAITIKA JIVAN TATHĀ NAITIKA UTKARS'A ”-By K. K. Nānāvati. B. A. (1921)

The selection of this book for translation has been made from the Cambridge Manuals of Science and Lite-

ature Series, and its English title is "The Moral Life and Moral Worth." It is written by Dr. Sorley. It belongs to the Morals group of the series. The translation betrays every sign of carefulness and understanding on the part of the writer.



"PLATO'S PHOEDRUS : " By Maṇisankar Ratanji Bhaṭṭ, B. A. Pp. 176. Price Re. 1-4, (1921).

The original work requires no introduction. This translation is made from the later work of J. Wright, in English and not from that of Prof. Jowett, which has become as classical as the Greek text itself. There are many unknown names, and obscure spots, which render it difficult for a reader, who knows no European language, to follow the exact significance of the passages where they occur, and the reader misses the associaton of ideas connected with them. Explanatory notes could easily have cured this short-coming.



"BRAMA-NĀS'AKA PARMĀRTHA DARS'ANA:" By Swāmi S'ri Ātmānandaji. Pp. 460 Price Re. 1-8-0. (1921).

The popularity of the work can be gauged from the fact that this is its fifth edition called for within a period of twenty years. The auhor is well-known as a clear expounder of Indian philosophical principles. In this book he has clearly set out the aims of certain actions of our life, such as prayers, meditation etc. and altogether treated the several questions bearing on our religious life, very intelligently and instructively.



“PRAMĀṆA SĀSTRA PRAVEŚIKĀ ” · By Rāmanārāyaṇa Viśwanāth Pāṭhak. B. A., LL. B. Pp. 352 Price Rs. 2-0-0 (1923).

As its name implies, it is a manual of Logic, meant for those who want to get acquainted with the principles of the subject. It is the first fruit of the National School established as the result of the present political propaganda. The subject is being taught in that seminary by the author in Gujarāṭī and in order to be accurate in his exposition of a subject, where accuracy is the very soul thereof, he was led to write out his lectures. It is these lectures which are now cast into book-form. European and Indian sources have been ransacked and utilized in producing a book which shows every sign of assiduity and erudition.



“ ARAVINDA VICHĀRAMĀLA : FLOWER II ”
translated by N. V. Thakkur. Pp. 282 Price 4-0-0 (1924).

This translation in its get up and matter is fully in keeping with its predecessor. The thoughts of Aravind Ghose as ‘Viśhva Vichāra’ have been correctly conveyed to the Gujarati reader and it has been done at a great sacrifice of time and labour, as appears from the foot-notes.



“MASTAVILĀSA” : By Bāvaji Tulsidāsji and V. M. Shāh. Pp. 415 Price Rs. 3-0- (1925).

“To thine own self be true”; the whole of the contents of this large volume rings changes on this text. It is a mixture of Tattvagnāna and practical advice, illustrated with stories, told in the vigorous and effective

style which Mr. Vāḍilāl adopts both in writing and speaking. He is able to communicate his enthusiasm to his readers and the book will repay perusal and inspire thought.



“YOGATATTVA”: By N. B. Pandyā. Pp. 384 Price Re. 1-0-0 (1925).

An American Scientist, William Walker Atkinson has under the nom-de-plume of Yogi Rāmācharaka published several works on Yoga. Mr. Pandyā though he has based his book on those works has been at great pains to expose the many incorrect ideas and statements of the foreign writer, who though very intimate with the system as prevailing in India, still lacks the intimacy which a native of the country possesses. Those interested in the science would find much to engage them here.



“SHRĪ JNĀNA SŪRYODAYA”: by M. J. Malbāri. (1925)

We have received four volumes of this work. Two of these volumes were published in 1922 and two in 1923. They make up a continuous work. As we do not as a rule notice old books, we are unable to take a special notice of this one, although we find that what the author has got to state on the highly technical subject of Hindu Philosophy and Metaphysics, he has stated with clarity and illustrated with apt illustrations from Puranic lore.



“ĀTMODGĀRA”: By K. B. Paṭel. Pp. 67 Price As. 0-4-0 (1926).

This small book is a collection of rhapsodies or

spontaneous utterances on such subjects as, "Why am I attracted ?" "Where is disappointment ?" "Am I living ?" etc. It is an attempt, an amateurish one, to imitate philosophers.



"ĀTMA JNĀNA " by D. M. Hāthikhānwālā, (1928).

A small book of Vedantic studies, remarkable because of being written by a Parsi, who is saturated with Hindu Philosophy.



"TATTVAJNĀNA NĀ NIBANDHO." by M. V. Pandyā, (1929).

It is creditable to Mr. Pandyā that although he is a busy professional man, he has managed to dive into the philosophy of his ancestors and produce readable essays on the Upanishads and the Vedānta. He has also handled the subject of caste system, Varṇāśrama and other social topics and tried to reconcile the old with the progressive views of the present times. The work shows both thought and labour.



"BĀDAS'AH MARCUS AURELIUS, ANTONINUS NĀ VICHĀRO " : By the late Mahārājā Shri Kēsari Sinhaji C. I. E., K. C. S.I. of Idar. Published by the Forbes Gujarati Sabha, Bombay Pp. 328, Price Rs. 2-0-0 (1929).

This is a translation of the Thoughts of Emperor Marcus A. Antoninus, from the English version of George Long. Having been made by a ruling Prince and also preserving the philosophical spirit of the original it

certainly deserves more than passing attention. It will be found of great value to earnest thinkers.



“PREMASWARŪPA SHRIKRIS’NA. PART II”.—by M. V. Gāndhi. (1930)

This book is the translation of Swāmi Bābā Premānanda Bhārati’s “ Shri Krisna, the Lord of Love : ” Part II. The translation keeps up all the characteristics of Part I and is very well rendered and would doubtlessly interest all devotees of Shrikrishna who are found in large numbers in Gujarat.



“SWAYAM PRERANĀ:”—By Ravis’ankar Ambās’ankar Chhāyā. B. A., LL. B. (1931).

‘ Auto-suggestion or Coueism ’ has become a fashion in Europe; it is at least in vogue there. There was nothing in Gujarati which could explain this method of recovering from illness, and getting better health by merely thinking of it. “ Think that you would get well : Repeat that you would get well, and you are sure to get well”, Emily Coue; so she claims. The book under review states the methods and the details of the experiment. It reveals an interesting phase of human thought.



“MĀYĀ NI CHHĀYĀMĀN : Under the spell of cosmic Will”. By the late M. M. Shāh (1935).

A caustic essay by the late writer on the delusions of the world. It is an incomplete writing.



“SADASAD VICHĀRA VINODA”: By J. V. Mehtā.

In sixty-two chapters thoughts on worldly and spiritual matters are set out in easy language which will make the attempt popular.



“PRASTHĀNA BHEDA”: By P. C. Diwānji, M. A., LL. M. (1935).

This book is a translation of a Sanskrit work of the same name by Madhusūdana Saraswati into Gujarati with explanatory notes. In his introduction the translator discusses the question whether the Sanskrit book is an independent work or part of another larger work. His other works, incidents in his life, comments on his style and allied subjects also find place in the introduction which discloses a close study of the subject of the book and Madhusudana's works. Students of Hindu metaphysics should feel obliged to Mr. Diwānji for the publication,



“ ĀSTIKAVĀDA. ”—By K. G. Kothari, (1936)

Pandit Gangā Prasād Upādhyāya has written a book in Hindi on the above subject, ‘Belief in God’. It is translated into Gujarati by Mr. Kothari, who has taken great pains as it seems from the Preface, all throughout his life to combat Atheism. At least it is a controversial subject and each side pulls its own way.

Attempts have been made in this book to support the doctrine of Āstika Vāda by the authority of science, the Vedant, Upanishads and other religious works to prove

the existence of God. The arguments have been marshalled very well.



“NAVA YUGA NO JAINA.”—By M. G. Kapaḍiā. (1936)

As its title shows the book relates to the tendencies in various fields, of the new Jaina youth, i. e., the young man of the present times. It is a store-house of information on the present state of Jaina polity, Jaina society and Jaina religion, with thoughtful observations interspersed here and there. It ought therefore, to prove very useful.



“SATYA NI S'ODHA MĀN ĀTHA VARS'A NO MHĀRO VAIRĀGYA.”—By F. J. Mithuji. (1936)

The title means “ My Retirement from the world for eight years in search of Truth. ” Mr. Mithuji is a Parsi-Zoroastrian by birth but by inclination a deep student of Hindu Philosophy, Vedānta etc. In order to find out the real secrets underlying these subjects and the truths taught by them, in a practical way he became a Hindu ascetic and mixed with numberless sādhus, saints, sanāyāsins, to get at a genuine Guru.

The experiences he relates are marvellous, as in almost every case he found these saints to be frauds and hypocrites. That a Parsi gentleman should take so intimately to Hindu philosophy and express himself in very good Gujarati, and correctly use technical, philosophical and Vedantic terms is very creditable to him because it is so unusual. We are so glad to notice this book.

“HRIDAYA PARIKS’ANA OR NĪTI TATTVA VICHĀRA”

By Nandanāth K. Dikshit, B. A., M. C. P. (1910).

An original work (we mean not a translation) on the abstruse science of ethics, Mr. Dikshit has made the subject as easy and interesting as possible. It is a lucid composition interspersed with principles and instances, culled from the every day literature and habits of our people ; and hence while reading it we hardly feel as if we were being introduced to or told about a science, which has been developed in recent times to a large extent by foreigners.

The great beauty of the book is that the subject is presented in such an attractive shape and style, that one forgets that one is being treated to a subject, dry and abstruse and one in which the ordinarily educated class take hardly any interest. Mr. Dikshit should, therefore, have the satisfaction of finding that he has written a book, useful, admirable, and instructive.

**“ĀRYADHARMA NĪTI AND CHĀṆĀKYA NĪTI SĀRA”**

1910). Published by the Society for Encouragement of Cheap Gujarati Literature, Bombay.

The useful work done by this Society has already been noticed by us previously, and we are glad to find that it is persevering in that commendable path, in spite of many difficulties, shewing that the helmsman is a determined man and will not be cowed down by difficulties. The object is very praiseworthy as it aims at cheapening the best works in Gujarati literature till they attain the place of the famous works of Dickens and

Thackery in the English publishing market i. e., are offered to the public at phenomenally low prices.

The society has outlined a scheme and advertised it in this book as an introduction for bringing out several standard works at very low prices. Into the details of this scheme we have no space to enter, but we may say this much that if it is carried out even partially it will inaugurate a new era in the publishing line of our literature. One of these two works has been thoroughly revised and purged of the inaccuracies committed by its translator Nārāyaṇa Hemachandra, from Bengali and the other is well rendered too. The Society deserves encouragement.



“AN INTRODUCTION TO THE PHILOSOPHY OF HERBERT SPENCER”: By Maganlāl Ratanji Vidyārthi, B. A., B. Sc., Pp. 141 Price As. 0-8-0 (1912).

This is a translation into Gujarati of Prof. Hudson's book, published by the Rational Press Association. It is preceded by a short sketch of the life of Herbert Spencer. In places, the translator has tried to show the resemblance that exists between the Brahma of the Upanishads and the Unknowable of Herbert Spencer.

It cannot be said that in Gujarati there is a plethora of such works. We do need genuine introductions to the thoughts and philosophy of the West, and when they come from the pen of cultured men, who themselves take a warm interest in the subject, they are sure to prove useful and instructive. We already have expressed our opinion in favour of the good work undertaken by the

writer and the publisher, and we have great pleasure in repeating it. The cheap price and the commendable quality of the work bid fair to make it popular.



“THE JNĀNES'WARI BHAGVADGĪTĀ” : Translated by Ratansimh Dipasimh Parmar, Pp. 459 Price Rs. 2-0-0 (1912).

Jnāneśwar, the saint of Ālandi, in the Deccan, wrote this epoch-making work (in verse) when he was only fifteen years old. It is considered to be a miracle-one amongst many others of his.

There was one other translation of this commentary on the Bhagwad Gītā but a cheaper one was wanted and the Society has met the want. It is a very useful book for those who want to study Vedānta; and the introduction to this translation is instructive.



‘ SATYA DHARMA PRĀKAS'A ’ By Mūlaśankar Māṇekalāl Yājñik B. A. (1912).

The author explains the work to be “a collection of important verses from Śruti and Smṛiti with simple Gujarati translation and scientific explanation.” The collection is most interesting as it gives in a connected form the mode of life at its various stages of a Hindu, enjoined by the Śāstras.

The translation is indeed simple. There might be two views about the practical utility of such a book ; but of its being entertaining and informing there can be no doubt. The introduction betrays a serious study of the subject in hand on the part of the compiler.



“MANUS'YA KARTAVYA AND DHARMA JIṆNĀSĀ-PART I” : -by D. V. Shankara. (1913).

This book professes to be full of the “elements of religion, and tales illustrating the greatness of Vallabha's Puṣṭimārga.” In Gujarat, there has been lately a commendable awakening of the Vallabhi Mārga Conscience, which has taken the shape of publications trying to explain the different tenets of this cult. In the form of a story, made up of dialogues, the writer has explained from his own point of view, certain incidents in the life of Kṛiṣṇa, which this cult has assimilated within itself, as part and parcel of its being. He considers Love as the key which unlocks all secrets of the Vallabha Sampradāya (Chapter X). In spite of his best intentions we doubt, whether the book would become popular with the masses, as it is full of technical and other difficult matters.



“MANU SMṚITI :—” By Maṇiśankar Prāṇaśankar S'armā, Pp. 460 Price Re. 1-8-0, (1914).

The Manu Smṛiti is said to have been translated into simple Gujarati (Saraḷārtha) in this book. We find not only that it is simply translated but also intelligently translated. It is well-known that the text of the original Smṛiti has been improved upon by later writers, to suit their own purposes.

In several places the additions are absurd, and too palpable to pass as original text. All these have been carefully noted and it is in this feature that we think the present volume scores over others. With a

lower price it should undoubtedly be recommended to be kept in the library of every educated Gujarati.



“MĀNASA S’ĀSTRA” translated by Harsiddhabhāi Vajubhāi Divāṭiā, M. A., LL. B. Vakil, High Court, Bombay and published by the Gujarat Vernacular Society of Ahmedabad. Pp. 343, Price Re. 1-0-0 (1918).

At all times it is difficult to treat of abstruse subjects like psychology and metaphysics in a way as would attract the general public ; it is more difficult when it has to be done through the medium of the translation of a foreign book. William James, Professor of Psychology in the Harvard University, has been considered one of the best writers on the subject, and this book is a translation of his work.

It is not as if the translator, who himself has studied the subject, independently of this book, has blindly trusted or accepted all the opinions of the writer. He has freely acknowledged that certain of his opinions are open to doubt. However to those inclined to know how the subject has been treated by other nations, the translation furnishes a very useful guide; one feels in reading it, that it is not the work turned out by a novice or by a mere mercenary hack, it is written by one who is thoroughly interested in it and quite at home in the subject.



HISTORY.



HISTORY.



" TĀRIKHE ZUHUR-O-ZAVĀL-E-DAVLAT-E-PĀRSI-YAN : Or the history of the Rise and Fall of the Parsi Empire" :
By Jamaśedji Pālanji Kāpaḍiā. Vol. I Pp. 824, Vol. II. Pp 900. (1906).

This is another production in Gujarati from the pen of a Parsi. The name of the author, an old veteran of seventy years, is a name to conjure with on all matters respecting ancient Persian history. A fine Zend and Persian scholar, he has been following very keenly the researches and writings of Burnouf, Lassen, and Rawlinson. Cuneiform inscriptions, and the flood of light thrown by researches in Archaeology, Philology and other sciences, have all helped Mr. Kāpaḍiā to produce a work in Gujarati, unique of its kind, stupendous in proportion, interesting and instructive to scholars, and even ordinary readers, and in all matters on a par with works of European savants.

The volumes under review are but a fragment, they take us from the dim ages of the past into the light of history upto the death of Darius the Great, son of Hystaspes, B. C. 496. The history is intended to be carried up to the time of the subversion of the Persian Empire by the Arabs in the Seventh Century. We wish

the author long life and energy enough to complete this self-imposed labour of love.



“ 1. MARĀTHI SATTĀ NO UDAYA. ” by Karamāli Rāhim Nānjiāpi.

“ 2. DAKSHIN NO PURVA SAMAYA NO ITIHĀSA. ”
by N. N. Mehtā, (1908).

The Gujarat Vernacular Society is obviously founded and endowed by its many endowers with the total aggregate of several lacks of rupees for the purpose of encouraging the literary advancement of Gujarat. Of late several remarks, not flattering to its administration have been passed by those who think that it can do much better than what it does at present, in the way of encouragement. They say it squanders its funds in getting out a worthless output of books many in number, but verging on the side of paucity in quality and worth. The criticism is partly true, no doubt, but the hands of the Society are tied by the conditions proposed by those who have made the endowments.

However, it can, with impunity, we think direct its efforts more towards the production of original writings, than have more translations, though translations by themselves of good books are by no means to be despised of by us at the present moment. For instance, two of the books now under review, viz., Mr. Justice Rānāḍe's ‘ Rise of the Maratha Power ’ and Dr. Bhāṇḍārkar's ‘ History of the Deccan ’ before its conquest by the Mahomedans are such excellent works, that it passes one's comprehension to find out why they were left untranslated so long.

Both the translators have done their work well and reproduced the spirit of the original. They are such entertaining and instructive books, that those who have not the ability to read them in the original should not miss the opportunity to peruse these translations.



“TRANSLATION OF TODD’S RĀJASTHĀNA VOLS I and II” by B. F. Kārbhāri. (1911).

These two substantial volumes represent the labors of Mr. Bhagubhai extending over several years and the result is reproduction in Gujarati of one of the most valued works on Rajputana, by one who loved the romance and the chivalry of the province, as well as he loved his own country.

There is another translation of the same work, also placed on the market. We have our own doubts as to there being want of two such translations. The language of this translation is simple, and in many places has preserved the inimitable spirit of the original.



“RĀMĀYANA NUN RAHASYA” :-Translated by Maganlāl Māneklāl Jhaveri. Pp. 110 (1912).

Professor Rāmadeva B. A. of the Haridwār Gurukula has written this work in Hindi. It only partially proceeds on the lines followed by Bābu Bankim Chandra in his *Krishṇa Charitra*, who has by means of certain canons well-known in testing the historical value of mythological events done so much to show *Krishṇa* really as he was,



If the learned Professor had followed out the method in its entirety he would have done very valuable service indeed; but even as it is, he has been able to establish by internal evidence that the popular belief about Jātāyu being a huge bird, Hanumāna being a monkey and Rāvaṇa the possessor of ten heads and twenty hands is a myth and that they all were human beings.

He has also drawn prominent attention to another fact viz., that the most suffering individual in the whole of the Rāmāyaṇa is Bharata and not Rāma or Sitā, who at times even in the forest, had moments of pleasure and enjoyment, but not so Bharata who for fourteen years on end, in spite of the boon of kingship, won for him by his mother, lived a Spartan life of simplicity and asceticism. The style of the translation is simple.



“PRĀCHINA BHĀRATA” :-Translated by Maganlāl Māporkāḷ Jhaveri. Price Re 0-8-0 (1914).

Mr. P. V. Kāṇe has written in Marāṭhi a book trying to shew the state of India in the times of the Rāmāyaṇa and the Mahābhārata. It is based on original Sanskrit texts, picked up from various sources, to illustrate the particular branch of life in hand. The result to our mind, however, is not so successful, as for instance that particular part of R. C. Dutt's 'Civilization of Ancient India' is.

We know the late Mr. Govardhanrām Tripāṭhi's ideal, while in retirement, prevailing in those remote ages, and with that view he had begun the study of several Sanskrit works. But as modern researches show, the knowledge of Sanskrit alone is not sufficient for the purpose. Diale-

cts of Central Asia, in addition to Pāli, Māgadhi, Prākṛit and other languages require to be known. The present picture may, however, be taken to be a pioneer work in that line.



“ JANGAMĀN ZUKELUN JAGAT ” :—By B. L. Kāji B. A., S. T. C. D. and C. D. Nāṇavati B. A., S. T. C. D. Pp. 150 Price Rś. 0-8-0 (1916)

Principal J. N. Fraser's book, “ The World at War ” has been translated by these two gentlemen, in order to acquaint the masses and also those who do not read English with the causes of the origin of the present War and its moral responsibility.

This they have done in order to dissipate incorrect ideas about it. It is full of information which is conveyed in simple and lucid Gujarati and hence calculated to serve the purpose for which it is written fully.



“ JEHĀNGIR NĀMĀ ” :—By Mashrek Aliās Sohrāb Sheheri-yār Irāni Pp. 285. Price Rs. 2-0-0 (1917)

An Irani or Persian by birth, Persian is the mother tongue of “ Mashrek ” still he has been able to cultivate his study of Gujarati to such a great extent as to have turned out, in the words of his friends, an “ all round ” author, tragic, comic and what not.

The present work is a translation of a Persian poem, by Abdul Kāsim Hayrāti. It relates to the career of Jehāngir, whose career has not been adequately chronicled by Firdosi. in his Shāh Nāmeh, The translation

preserves that peculiar flavour which is to be found in old Persian Nāmeḥs or chronicles, and thus rings a welcome change on the jejune novel literature which at present dominates the pen of Parsi writers,



“ĀPAṆĀ LAGHU BANDHU ANGREJ” :-By J. P. Joshi-purā M. A. (4918)

This book is a translation of course. The original is written as part of an American Juvenile Education series, and is called “Our Little English Cousins”. The title very well suits the great nation, which may call the children of the mother country, “our little cousins” but to literary translate it, and with reference to Indian children to call them our little cousins, is unmeaning and ridiculous.

In fact the title of the book puzzled us a little and we thought it a piece of temerity on the part of a Gujarati to call an Englishman, a little cousin. It was when we read the preface that we could get some explanation of this extraordinary and infelicitous heading. The book describes the Life of English children at home, their places of amusement etc.



“JAGATA NO VĀRTĀRŪPA ITIHĀSA”—by G. M. Shāh B. A., LL. B. (1918).

This substantial volume comprising but only nine parts of a larger whole, still to come, is a translation of Singe’s ‘Story of the World’ for the children of the British Empire. The story telling in the original is really such as

would please children and instruct them. Even in this translation, there are portions which cannot but interest them; but once for all, we may say here, in connection with this, with the prior books noticed above and with the subsequent one to be noticed below that, if instead of engaging the services of these writers in the work of mere translation, they had been asked to rewrite the story or the subject in their own words, taking the original as their basis or model, a far better result could have been achieved.

With the munificent sum at the disposal of H. H.'s Educational Department surely better work than a mere handful of translations could have been added to the Gujarati Literature. Are educationists of the type of R. B. Kamalāsankar to be expected to work on the mechanical process of translation and earn their hire by treading the mill or are they to be called upon to produce something original and make their work worthy of their wages? We would have infinitely more preferred to see Mr. Shah telling this 'Story of the World' in his own words after saturating himself with the subject from Singe's original. There was the instance of Narmadāsankar's 'Rājyaraṅga' before him. How well has he narrated the story of the world there?



“GUJARĀT NO ITIHĀSA”—By Ātmārām Motirām Divānji, B. A. Pp. 215 Price Re. 1-0-0 (1918).

The object of the Committee in selecting this subject for the purpose of translation is no doubt commendable.

It wanted to furnish to Gujarati readers with an authentic historical account of the State of Gujarat during the Musalman period. For that purpose it selected that portion of Ferishtā's Persian Chronicle which is concerned with Gujarat.

At his best Ferishtā in Persian neither furnishes elegant reading nor graceful style. He is inelegant, ungraceful, rough and at times ungrammatical and this translation is a faithful one in all those respects; in addition it is full of pranks of printer's devils; several Persian words and phrases are reproduced bodily, without any explanation, and those which were found difficult to translate, skipped over.

The genius of the style remains Persian, and a Gujarāti reader unacquainted with it, would fail to follow the literal translation of such pure Persian phrases as that "the carpet of friendship was rolled up". Further the translation could at least have been made more useful and also interesting by adding notes, such as are found in Vincent Smith's works. We regret we do not find much in the book on which to congratulate the Committee. It was possible to make it readable.



"GUJARĀT NĀ ITIHĀSA NI VĀTO"—by C. T. Modi, (1919).

There are some pictures given in this little book to illustrate the subjects treated. As its name implies, the writer has successfully tried to narrate in the interesting form of a story the history of Gujarat. Apart

from its value to teachers in schools, it is sure to prove of great use to those who care to know about the general outstanding features of our history, without being bored by a larger but technical work.



"THE HISTORY OF THE INDIAN NATIONAL CONGRESS"—by J. N. Varmā B. A., LL. B., M. Sc. Bar-at law, and 'Bhānu Chandra.' Pp. 346 Price Rs. 5-0-0 (1920),

This substantial volume gives, as its name implies, a connected history of the workings of the National Congress. It is more or less a translation of "How India Wrought for Freedom", but is so well done that one would not suspect it to be a translation.



"SURĪS'WAR ANE SAMRĀT"—by Munirāja Vidyāvijaya Pp. 417. Price Rs. 2-8-0 (1920).

Akbar's tolerance of all religions and his keen desire to make himself acquainted with the tenets of every one of them is a historical fact. This book sets out in Gujarati, the whole history of his relations with one of the best Jaina ascetics of his time, Muni Shri Harivijaya Sūri. It commences with the expression of Akbar's desire to see him and its origin, and ends with the end of the Āchārya. Incidentally it treats of the life of Akbar and its religious side, and gives biographical details of the Sūriji too.

The scholarly Sādhu has unlike his other confreres, who either move in the narrow rut of mere Upadeśa (sermons) or if they take to writing, write expositions on

philosophy and other dry subjects, tackled an unusual subject for an ascetic, viz., history and tackled it on the most modern or up-to-date lines. All available sources, English, Persian, Old Gujarāti, bearing on the subject have been tapped and a very presentable book is the result.

Of course, it is not free from faults as there are several incidents mentioned in the life of the Sūriji, which would not be accepted as correct or statements of truth by those who are not swayed by feelings of partiality for the Jaina faith; naturally a Sādhu of that faith would lean towards exploiting his own religion.

But the welcome sign that the present day Sādhus, specially those who are disciples of the great Āchārya, the Śāstraviśārada Vijaya Dharma Sūri, like the author, like Upādhyāya Indravijayaji, like the author of the Adhyātma Tattvāloka have begun to take interest in history and literature on the lines of their past Munis, who wrote so many Rāsās and other works, is too rare to be allowed to go unnoticed and hence we cannot hold back our meed of praise from this work, which reads both like a story and history.

A printed map of the itinerary of the Muniji assists the reader in comprehending the difficulties of the road encountered by him in travelling from Gandhār, near Broach to Fatehpur Sikri. We trust the Muniji would have the book translated into English to secure it a wider sphere of usefulness. A foreword by the rising historical writer of our province Mr. Kanāiyālāl Munshi adds to the value of the book. The Muniji has unlimited leisure,

and we are sure he would turn out equally welcome works in the future.



“PĀLANPUR RĀJYA NO ITIHĀSA PART I”—by Prince Tāley Mahmad Khānji (1920).

A substantial volume profusely illustrated and with maps, printed on fine glazed paper, this history of the State of Pālappur in Gujarat is the first of its kind. The worthy Prince who is responsible for the composition and publication of the volume, happily conceived the idea of preparing in a permanent form the chronicle of the house to which he belongs and he has excuted his purpose in a very admirable way.

It is this sort of local work which is sadly needed to build up a reliable general history of Gujarat. Connected as this Royal Family is with Zālod on one side and Cambay and Junāgaḍh and other Nawab families on the other, the subject matter of the volume is calculated to throw historical light on many events connected with those States.

The State of Pālānpur lying as it does on the borderland of Gujarāt and Mārwar is unique in many respects. It has kept up the traditions founded by Akbar, marrying into Hindu families; and the present Prince is the son of a Hindu mother to whom he has most affectionately dedicated the fruit of his labors. The notes appended to the text are the most valuable work, as they are very instructive and betray an amount of scholarship.

We congratulate Prince Tāley Mahmad Khānji on the sterling work he has done, and we do so doubly as it

is rare to find a Prince taking so kindly to letters, and that too, to such a useful subject as history.



"GUIDE TO BOMBAY PRESIDENCY EXCLUDING SIND, WITH A MAP OF THAT TERRITORY." by P. C. Diwānji, M. A., LL. M. (1921)

As its name implies, this book is a guide for those who seek information about administrative and other aspects of the Presidency, Information embodied in it is collected from Gazatteers, and has been brought up-to-date by means of tapping local sources. It thus presents in a handy form and in one place, information likely to prove of use to those who have now and then to travel over the Presidency, owing to exigencies of service.



"CHINA NI SANSKRITI," by G. M. Shah. B. A., LL. B. (1921).

Although this book is a translation of Gile's 'Civilisation in China,' the translation has been so well rendered as to read like an original work. It is due to the subject itself being congenial to the translator's pen.

This is one of the best books in the series both so far as selection and execution are concerned. It gives so much information about the past and present state of China, and there is so much of entertainment in it, that one would not like to give up reading it till one has finished it wholly.



“PRĀCHINA JAINA LEKHA-SANGRAHA ” Part II. Pp. 58; 336; 344 Price Rs. 3-8-0. (1921).

This collection of old Jaina inscriptions engraved on copper plates, stones, images etc., is one of the most valuable work we have come across, and we sincerely congratulate the compiler, and his two helpers Shrimant Kāntivijayaji and Jhaveri Lālbhāi (who furnished the funds to publish it). It is a unique book in so far as it places at the disposal of a student of the history of Gujarat materials of a very useful kind. The period it covers is nearly one thousand years, and the places from which the inscriptions are gathered are those invariably connected with Gujarāt and Kāthiāwād, besides the two Provinces themselves.

Extensive notes of the minutest kind on each inscription, dealing with the history of the spot, the founder of the institution, the event to commemorate which it was brought into existence and many other interesting matters, have helped to take away the otherwise technical character of such a collection, and added to its worth as a popular historical work.

This is one more proof of the living interest which some of the Jaina religious heads are taking in matters outside their strict routine of preaching sermons and of resorting to literary and historical subjects which once formed their forte, say in the earlier centuries of the last era.



“AHWĀL-E-AMBIYĀ : ” Vol I. By Tyab Ali Alibhāi Karimji Pp. 504. Price Rs. 4-0-0 (1921).

Written by a Borāh gentleman for Borāh readers this history of the Prophets, Jewish, Christians and Mohame-

dans, hardly betrays a trace of the peculiarity of language special to the community. The author's desire is to dispel the stupendous ignorance that at present obtains amongst his coreligionists on the subject, and to carry out his object he is prepared to distribute this substantial volume gratis amongst them.

The contents betray a close and assiduous study of the materials, though some of them secondhand, but so far as the general object is concerned the work does not suffer in any way on that account. Two general indexes at the end add to the utility of the book.



“SAMUDRA GUPTA :” By Bharatrām Bhānusukhrām Mehta. Pp. 95 Price As. 13. (1922).

Sumudra Gupta was one of the most powerful Emperors of ancient India. An attempt has been made to narrate his life on original lines in this book, which for lack of suitable materials does not seem to advance our knowledge of the subject any further than what we already possess.



“AITIHĀSIKA VĀRTĀ.” By Nājuklāl Nandalāl Choksi. Pp. 186. Price. Re. 0-12-0. (1923).

The Mogul period is treated in this volume in the present day approved fashion, wherein history consists of a continuous, informative narrative, and not a mere padding of dates, places, persons and events.



“ HISTOY OF THE INDIAN NATIONAL CONGRESS ”
 Vol. II ” By J. N. Varmā. B. A. LL. B. BAR-AT-LAW and ‘ Bhānu-
 chandra ’ Pp. 248. Price Rs. 3-0-0 (1923).

This continuation of the history of the Indian National Congress brings it uptodate, in as much as it embodies the work done at its last seassion at Gayā. The authors have had to be at pains to collect materials for this volume because no authoritative reports have yet been published of some of the latest sessions, and hence it is the more creditable to them, that instead of waiting for transferring ready materials to their book, a comparatively easy task, they have elected to work through and sift different newspaper-reports for suitable matter. A Gujarāti reader can now have a complete history of this National Institution at his elbow whenever wanted.



“ CHAMPĀRAṆYA MĀN MAHĀTMĀ GĀNDHIJI ” :-
 (Mahātmā Gāndhiji in Champāraṇ) :-By Bābu Rājendraprasād,
 translated by Bhimjibhāi H. Parikh (Sushil) and published by
 the Yugadharma Kāryālaya, Ahmedabad. Pp. 308. Price.
 Re. 1-8-0 (1923)

This narrative of the work done by Mahātmā Gāndhi in Champāraṇ in 1917 and 1918 is of absorbing interest. It was first given a book-form in Hindi by one of his co-workers. It is now published in Gujarāti and loses nothing of its interest and charm in the translation.



“INDIAN HISTORY-THE TURK AND THE PAṬHĀN PERIODS ” :-By Nājuklāl Nandalāl Choksi. Pp. 196. Price Re. 0-10-0 (1923).

This is a text-book of history prepared for nationalist schools. It has been written after a close study of authorities bearing on this period and the effect of the rule of the dynasty is summed up in an intelligently written epilogue.



“ PURVA RANGA ” :-By Dattātraya Bālakriṣṇa Kālelkar and Narahari Dwārkādās Parikh. Pp. 290. Price Re. 1-0-0 (1923).

This is an attempt to reconstruct Northern India as it was in the past say before the Mohammedans came there. It has eminently succeeded in giving in a small compass a picture of old India, political, religious and literary, unburdened with any technical notes. We find it both interesting and instructive.



“ MARAṆIYU IRELAND ” :-By Jhaverchand Meghāṇi. B. A. Pp. 181. Price Re. 0-12-0 (1923)

The title of the book-Desperate Ireland-is enough to explain its subject matter. The plight of Ireland and its struggle for freedom are depicted in Mr. Meghāṇi's inimitable style.



“ ASIYĀ NO US'AHKĀLA ” :-By Jagajivan Harikriṣṇa Vyās. B. A., Printed at the Union Printing Press, Ahmedabad, Cloth cover. Pp. 96 Price Re. 1-4-0 (1923).

M. Paul Richard's book translated from French into English as “ The Dawn over Asia ” is well known. His

inspiring lectures and encouraging messages are translated into Gujarati in this book, the income from the sale of which is to be used to help the Asiatic League.



“ĀPNA DESHA NO ITIHĀSA” :—Part II.—By Prof. Nrisimhaprasād Kālidās Bhatt M. A. Printed at the Saraswati Printing Press, Bhavnagar. Paper cover, Pp. 86 Price Re. 0-4-0 (1923).

This history of our country is a continuation of the first part, and gives a succinct story shorn of dates, etc. thus making it pleasant for study.



“ASIĀ NUN KALANĀKA” :—By Amratlāl Dalpatbhāi S’eth. Pp. 104. Price Re. 0-8-0 (1923)

The tragedy enacted in Korea by Japan, is by now well known. The history of that unfortunate country, which the author calls the ‘Stigma of Asia,’ is so feelingly told that one does not like to leave off this little book without reading it from cover to cover.



“KOREĀ NI LADAT” :—By Nandalāl Maṇilāl Shāh Pp. 51. Price Re. 0-3-0 (1923).

We noticed only very recently a small book on the very subject—‘Korea’s fight against Japan’ issued from Rānpur. This book also follows the same source as the other one. It is good in its way, but not so impressive as the first one. We doubt if there is room in our literature for two such books.



"BOMB-YUGA NUN BENGĀL OR BENGAL DURING BOMB OUTRAGES"-By Naṭvar M. Vimāvāla Pp. 200 Price Re. 1-0-0 (1923)

Mr. Naṭvarlāl Vimāvālā is connected with both these books, as his name occurs in both of them. Barindra Kumār Ghose's "Atmakarhino Dharpakader Yuga" has furnished the subject-matter of both the works and the stories of others who also suffered like him, Ullāskar, Ūpendra, etc. are also embodied in them.

The original, when published had made a great stir and in these books, too, we find a sustained interest kept up by the narrators as the tales unfolded are of abiding interest, in so far as they narrate the unspeakable hardships endured in jail by members belonging to the higher strata of society, but endured even then with a stoicism and a welcome which have only now become the vogue because of Mahātmāji's propaganda. Both the books are certainly very well written.



"PURĀTATTVA VOL. I" :-Pp. 509. Price. Rs. 5-12-0 (1924)

A substantial work; full of valuable, linguistic and antiquarian research work; this is the idea that rises uppermost in one's mind in handling this volume. Concerted action in this direction is a new departure in our province and though the workers are few, the work they do is on proper lines, and the perseverance in it, even though now and then discouragement is sure to be encountered, is bound to succeed in the end. The subject is technical and the number of persons interested in it are infinitesimal. still it has its useful side and hence deserves prosecution without any break.



“PRĀCHINA GUJARAT” :—By N. V. Thakkar Pp. 319.
Price Rs. 3-0-0 (1925).

A fascinating chapter in the early history of Gujarat of the 8th century, is narrated in this novel. Sūrapāl, Vanarāja, Anāhil, Chamaksimha were some of the heroes who undertook to free Gujarat from the foreign yoke of Bhuvāḍa Solanki, and the book deals with their adventures and struggles. The writer has gone to original historical sources for his subject, and tried to present it in a popular form; the greatest obstacle, however, in his way, is his stilted, artificial language, which scares away those very classes of readers whose sympathy he wants to enlist.



“THE HISTORY OF RĀJASTHĀN Vol. I and II” .—by the late Ratansinh Dipasinh Parmār. Pp. 776 each, Price Rs. 5-0-0 each (1925) Second edition.

Those two substantial volumes with suitable illustrations being a translation of Col. Todd's ‘Annals of Rajputānā’ priced Rupees five each are cheap enough. The translation contains footnotes comprising observations in the light of recent research. That a second edition had been called for in eleven years is significant of the popularity the work has secured.



“THE SHIPPING OF GUJARAT” : by Ratnamanirāo Bhimrāo B. A. (1927).

This is the reprint of a contribution by the writer to the ‘Vasant Silver Jubilee Memorial Volume’. This subject of the shipping of Gujarat is virgin soil and Mr. Ratnamanirāo has by his faculty for research,

approached it in a very interesting way. He is slowly forging ahead, as a writer interested deeply in the antiquities of Gujarat and we see in his work the promise of sound scholarship. He has ransacked various literatures to arrive at a correct history of our shipping terms and of our shipping. The vocabulary of our vernacular shipping terms and of the ship-building yard is indeed very useful. The illustrations are nice also.



“BUZĀTO DIPAKA-PART II” by Kākalbhāi Kōṭhārī.

It narrates the pathetic details of the life of the last of the Moguls and his family members. It is affecting and well translated.



“MATERIALS FOR A HISTORY OF GUJARĀT” : by Narmadaśankar Vallabhaji Trivedi. Pp. 252. Price Re. 1-0-0 (1928)

The Forbes Gujarati Sabhā had a mass of materials in its possession bearing on several historical incidents of the province. They required sorting and sifting. Mr. Trivedi has done it and produced a volume which besides being interesting even if read for its own sake, furnishes helpful information on the subjects dealt within its pages.



“THE VOICE OF CHINA” : by Chandraśankar P. Shukla. (1928)

This is a translation of “Letters from John Chinaman.” The letters breathe the spirit of “China for the Chinese” and would no doubt furnish interesting reading

in the present times when her nationalistic tendencies are actively coming to a head.



“THE HISTORY OF GONDAL AND LIFE OF MĀHĀ-RĀJĀ SHRI BHAGVAT SINHJI” : by Rājavidya J. K. Shāstri. (1928)

Gondal is one of the premier native states of Kāthiā-wād and is ruled by an enlightened Ruler who during his sojourn in England and Scotland unlike other Princes, utilised his time, instead of frittering away it in studying Medicine and obtaining the degrees of M. D; H. C. P. E, F. R. C. P. H. H. Shree Bhagvat Sinhji has made Gondal an ideal State and so far as administration is concerned he does not spare himself.

The history of his State and his dynasty as set out in this bulky volume is complete in every detail from the times of Śri Kṛiṣṇa up-to-date. The incidents of his reign are also very fully described and they furnish eloquent proof of the different stages through which H. H. has developed the resources of his State so as to make it a model one. The author is a medical man by profession still he has turned out a book which does him credit in every way. Altogether the book fulfils a want so far as the State was concerned. It must find a permanent place among its valuable archives.



“GUJARĀT NO RĀJARANGA.” by B. P. Bhaṭṭ and M. D. Joshi. (1929).

A book giving all round information about Gujarāt, geographical, historical, and artistic. It is written with

the best of ambitions and is packed with information about Old and Modern Gujarat.



“DARBĀR-E-AKBARĪ” : By Sādik. Pp. 308 Price Rs. 3-8-0 (1930).

An illustrated history of the times of Akbar, this is how the writer describes his book. A very learned introduction by Prof. Kāmdar of the Baroda College, sets out the salient points of Azad's book of which this is a translation, and criticizes the attempts made by Vincent A. Smith and others to belittle the great work Akbar. He was the first to start both in theory and practice, the doctrine of Hindu-Moslem unity, if India is to be governed peacefully; and this feature of Akbar's activity deserves both prominence and accentuation, particularly in these days.

It is with this view that “Sādik” has published this translation. It is entirely readable and it is cast more in the form of an interesting narrative told in simple language than a collection of complicated historical facts and events.



“A FEW HISTORICAL WEAPONS” : by Prof. Mānik-rāo. (1931).

The life-history of the different weapons of offence and defence—mostly of offence or attack—is set out in this pamphlet. It has a couple of illustrations, one of them explaining and giving the names of the different parts of the sword genus. Saif and Teg (both of them mean a

a sword in Arabic and Persian respectively) Swords, the Bhavāni Sword of Śivāji Mahārāj, the Nimacha (Half-sword), the Jamdhar (a dagger), said to have been used by Śivāji against Afzal Khan, (the writer thinks that it must be a short sword like a dagger and not the bigger sort), the Wāgh-nakha and various other kinds of identical weapons are described, in respect of their manufacture, original users and owners; the descriptions though necessarily short and scrappy are still such as to enlighten the ignorant—and many of us are ignorant—on the use made of those weapons on historical occasions. So, as the first book of its kind on this somewhat technical subject it is sure to receive a hearty welcome.



“ LOHI NI IMĀRAT ” : by Prof. C. B. Jhori. (1931)

Spain in the 16th century was as great an imperial power in Europe as Britain is to-day. She used to hold sway over many a nation. The people of Holland resolved to overthrow the yoke. Their efforts were crowned with success and only the pen of a Motley could record the glorious events of the brave struggle of the Dutch people.

Only last year India was engaged in a death-grip with an equally well-organised Imperial power. Motley's History of the Dutch Republic would under the circumstances, be only a beacon-light to the struggling human mass of this vast Continent, trying to free itself from Britain's grip. At the suggestion of Mahātmā Gāndhī, Prof. Chandra Bhāl Jhori of the Gujarāt Vidyāpīṭha adapted the immortal work in Hindi in a concise form

reducing the original 1,500 pages to 500, thus making it more readable to those who are hard pressed for time. The Hindi 'Narmedha' was warmly received by the Hindi reading public.

'Lohi ni Imārat' is a Gujarati rendering of Hindi 'Narmedha' of Prof. Jhori brought out by the Gāndhī Sāhitya Mandir of Surat and will be greatly welcomed by Gujarāt. The translation is lucid and affords delightful reading. Besides it is very opportune. The get-up and printing leave nothing to be desired, The book is priced very cheap at Rs. 2 only.



"CUTCH NĀ KALĀDHARO i. e., CHANDRA VAMSA GHARITRA " by D. L. Kārāni (1932).

This substantial volume of the history of Cutch—an important Native State of Western India—is based on many sources, specially bardic literature and folklore, both of which exist in a large measure in Cutch and await sifting, sorting and discreet discrimination at the hands of those who are interested in history and chronicle. Cutch is an ancient land and has undergone many vicissitudes of fortune, and thus possesses interesting history. It is connected on one side with Sind and on the other with Kāthiāwād and Gujarāt. Its history therefore, would throw light on the history of those provinces.

One source for writing the history of Cutch is chronicles and poems written by Mohammedan writers. As remarked by Mr. Thakkar in his Foreword—and Mr. Thakkar is an attentive student of such chronicles and poems

in the original—these chronicles and poems having been written with the object of exalting their own creed and depressing that of the Hindus do not at all times represent true facts. The greater is the need therefore of sifting the material from amongst that source. This book represents great labour and trouble, and is very valuable for the future chroniclers of Cutch, as it has brought together in one place much useful matter.



“BENGĀL BE’HĀL” : by Gopāldās Paṭel (1932)

This is a narration of conditions in Bengāl under Clive and serves as a companion volume to an earlier publication : “Battle of Plassey.” It is a harrowing tale of how indigenous industries were ruined in Bengal, how artisans were crushed and Bengal’s tremendous wealth steadily drained away. The author has made a very good attempt to do full justice to the subject.



“KĀTHIĀWĀD MĀN SĀRVABHAUMA SATTĀ AND
GĀEKWĀDI MAJMUDĀR” : By Nayansukhrāi Vinodrāi
Majmudār Pp. 465 Price. Rs. 2-0-0 (1933)

The writer of this book—a sort of family history of the Majmudārs who served the Gāekwads, principally in Kāthiāwād during the period of the Marāthā Sovereignty in that Province—belongs to the family of that great Bhakta poet of Junāgaḍha, Narsimha Mehtā.

The book is replete with first-hand information about those ancestors of the compiler, who in various

capacities, as fighters and as administrators, contributed their share in the bringing about of orderliness out of the chaos that reigned there in those stirring times, between Samvat years 1780 and 1890. The narrative comes as far as Samvat Year 1941.

Every statement is supported by documentary evidence which is interesting from a historical point of view. Besides being State servants the writer's forbears were great Vaiṣṇava Bhaktas and poets. Altogether the book is sure to prove helpful as shedding some light on the later history of the Province.



“TAWĀRIKHA NI TEJA-CHHĀYĀ”—by Guṇavantrāi Āchārya. (1935).

‘The Lights and Shades of History : Part I’ consists of a well executed translation of Paṇḍit Jawāharlāl Nehru’s Letters on the History of the World written from jail to his daughter Indirā. The translation maintains very admirably the spirit of the original.



“HISTORICAL INSCRIPTIONS OF GUJARAT : Part II”, edited by Gīrijāśankar V. Āchārya B. A. (1935).

The Forbes Gujarāṭi Sabhā has undertaken very valuable work, in the shape of publishing the Inscriptions—stone, copperplate etc., of Gujarāt, text and translation—from the earliest times to the end of the Vāghelā dynasty. The work has been entrusted to Mr. Āchārya, than whom no one else is more fitted for the job. He has very creditably acquitted himself in the first part.

This is the second part and it takes up the period beginning with the Gujarāt dynasty and closes with the close of the Chālukya dynasty. The translation is well done, but the notes are very defective, even in some cases they fail to come up-to-date. He has in all up to now dealt with 206 such Inscriptions. The treatment in spite of being technical has successfully made the subject interesting.



“BHĀRATĪYA JAINA SHRAMAṆA SANSKRITI ANE LEKHAN KALĀ; LEKHAN KALĀ VIBHĀGA”—by Muni S’ri. Puṇya Vijayaji (1936).

This is a most interesting and comparatively exhaustive research work, so far as the origin and the development of the art of writing in India is concerned. Though the research was made particularly through the medium of the Jaina Bhaṇḍārs, the results are such as also can be accepted commonly for the art of writing of the other communities.

Palmyra leaf, birch bark, and other materials used in the writing and binding of books in the dim old ages of the past all find their place here. The illustrations make the work most informing and instructive and the three schedules at the end add to its value.



“PRĀCHĪNA BHĀRATVARSA—Part II” by Dr. T. L. Shāh, L. M. & S. (1936).

The first Part of this remarkable work, remarkable—because of a man of medicine delving deep into the an-
ci-

ent history of India—has already been noticed. This substantial volume of five hundred pages deals with numismatics—old coins i. e., coins current in ancient India. In addition, the period covered by the Maurya dynasty and the onslaughts of foreigners—Yavanas—have been handled with the precision of a scientist. The indexes are very useful and furnish a key to the varied contents of the volume.



“PRĀCHINA BHĀRAT VARS'A—Part III” by Dr. T. L. Shāh, L. M. & S. (1938).

This excellent history of Ancient India deals in this Part, with the decline and fall of the Maurya dynasty, the rule of the Sungas and the invasions of India by foreigners, such as Huns, Scythians, Parthians, &c. Incidentally, the author traces the origin of Porwāl(d)s, Oswāls, and S'rimālis, important sections of the Hindu inhabitants of Gujarāt, and theorises also on the origin of the word Gujarāt (Gujarātra) itself. It continues its admirable feature of basing every statement on some authority or other and the index at the end serves a very useful purpose.



“GUJARĀTA FIVE THOUSAND YEARS AGO”—by Mājī bhāi Dwivedi. (1938).

Mr. Dwivedi has tried to recreate Gujarat as it existed five thousand years ago from archaeological finds as well as coins, idols, and texts from the Vedas. The boundaries of the Province as they existed then, and the tribes that dwelt there, have been referred to in a way, which makes his little book very interesting to read.

The 'Asuras' of those days were great navigators and cognizant of many arts and sciences. In fact the Aryans who came later and conquered them absorbed a great part of their culture. This is the writer's conclusion.



"DEVAKULA PĀṬAKA"—by S'ri Vijaya Dharma Sāri. (1923).

This small pamphlet prints extracts from several copper-plates and stone-inscriptions and thus fixes the site of the present village of Delvādā, in the territory of H. H. the Mahārājā of Udepur, as that of the ancient town of Devkula Pāṭak. Great credit is due to the Āchārya for having turned his attention from religious matters to the investigation of historical questions by means of modern methods of research.



"DWĀRKĀ DARSHANA"—by H. A. Patel Pp. 136. Price Re. 1-0-0 (1925).

This book is more than a guide to Dwārkā, as it treats of this celebrated place of pilgrimage from various points of view, and puts in a plea for improvement in the administration of the different charities where he finds room for the same.



"PRĀKRITIK BHUGOLĀ"—by C. B. Purāṇi M. A. Pp. 99 Price Rs. 0-12-0 (1925).

This is a text-book of Geography intended for the students of the Gujarāt Vidyāpīṭha, but likely to prove

useful to all. The subject has been very intelligently handled, and the different aspects of Physical Geography well brought out.



“BHAGAVĀN JĀDES'WAR”—by Popatlal Punjābhāi Shāh
Pp. 18 : 144, 96 Price Re. 1 (1929).

There is a very wellknown temple of S'iva near Wānkāner in Kathiawad, to which pilgrims flock in large numbers in the month of Śrāvaṇa for worship. It is a pretty place, picturesquely situated away from inhabited towns, and is utilized as a sanitarium also. The origin of the place is mythological and the little book narrates that origin.



“SIHOR NĪ HAKIKAT”—by the late Devaśankar V. Bhaṭṭ
edited by Munikumār M. Bhaṭṭ, B. A. Pp. 115, Price Rs. 1-8-C
(1933).

Sihor was the capital of the ancestors of the present rulers of the Bhāvnagar State before it was removed to Bhāvnagar to escape the tyranny of Marāṭha invaders. It is a very ancient town and its known history goes back to the days of King Mūlarāj of the Solanki dynasty when it was given in gift to Brahmins by him.

There are references to it even in works earlier than that. The late Mr. Devaśankar, though a school-master by profession, had an antiquarian's inclination and qualifications. He therefore set about collecting materials for a Gazetteer of Sihor and the result is this book. Before he could publish it he died and it fell to the lot of the present young editor to edit and publish it.

One sees in it the touch of the modern writer, the spirit of the researcher. Although a part of the subject-matter is necessarily folk-lore and tradition, Mr. Muni-kumar has followed certain principles (see p. 7) in setting down of other historical facts connected with the town and thus tried to change its background from a folk-tale one to a historical one. We welcome the attempt and call for repetition of such attempts.



“KHAMBHĀT NO ITIHĀS” By Ratnamaji Rāo Bhīmrao
B. A. Pp. 276 Price Rs. 4-8-0 (1935).

This splendid monograph, consisting of the history of Cambay, from the earliest time to the present owes its existence to the (1) idea of its ex-Dewan, Dewān Bahādur N. D. Mehtā, (2) the liberality of H. H. the reigning Nawab Saheb and (3) the pen and assiduity of the compiler. He is not a new hand in this line. He has to his credit an exemplary monograph on ‘Ahmedabad,’ the Capital of Gujarat, and a treatise on ‘Shipping in Gujarat.’

Cambay has played a prominent part in the ancient, and mediaeval history of Gujarat, on account of its geographical situation. Its harbour having silted up in modern times and during the later Mohammedan and Marāṭhā rule in Gujarat no one having cared to restore it to its former state, the place has lost its pristine importance. Jainas in earlier days and Mohammedans later made it what it was, and every important detail of that making has been set out in an interesting way, but not without chapter and verse, by the writer.

Old Sanskrit and recent Persian and all other available sources like the English Factory Reports have been ransacked, and the materials thus laboriously collected have been presented in a form, which should serve as a model to other workers in the same field.

Besides Jainas and Mohammedans, Bohrās and Pārsis have in their own way lent glory and importance to Cāmbay; their writings bear testimony to it and they could have been consulted with advantage and the defect of absence of reference to them removed. A number of maps, and illustrations of persons and places, appendices and bibliographies bear witness to the thoroughness with which the task has been accomplished. We sincerely congratulate the author.



ECONOMICS.



“COOPERATIVE CREDIT SOCIETIES OR VILLAGE BANKS” by M. V. Nāik (1910).

This is an attempt to inform the varnacular reading public of the principles on which Village Banks have to be started and the profits that are likely to result to the cultivating community from such institutions. It is not a translation but an original writing of the author, who has well assimilated the pros—there are hardly any cons—of the situation in simple language.

There could be no question of the utility of such measures, which are mainly intended for the good of the agriculturist class, and any effort in the direction of popularising them could not but be welcome. To those who care to interest themselves in this question, it forms a useful guide.



“VYĀPĀRA NI KALĀ” by the late F. A. Paṭel (1911).

We have been supplied with some advance-forms of this book which is to be published as a sort of guide to all commercial matters. Business will be treated from all points of view, economic, as well as from the point of view of seller and customer, with practical hints. The extracts forwarded to us show that they are written in a style

which is very simple. There is absence in it of all technicalities, and it is such as would fulfil its purpose of being understood by those in whose hands it is likely to be placed. Such a book has long been wanted and when published we hope to find it really useful.



“JINDAGI NO VĪMO ” by B. J. Oza, B. A. (1918)

This, we believe, is the first book of its kind, in Gujarati, in which Life Insurance is treated in its business aspect, and scientifically, in a way to guide and advise those who are inclined as well as those who may not be inclined to have their lives insured. Based on several English works quoted in the preface, it gives all up-to-date information on the subject. Its merit is, that in spite of having to write on a technical subject, the writer has been able to put into it great interest and attraction.



“(1) HIND NI UDYOGA-STHITI”-by K. M. Pārikh (1920).

The book is remarkable in its English shape as showing the practical sympathy of an Englishman for the various struggling indigenous industries of the country. Mr. Glyn Barlow's 'Industrial India' is well-known by this time to all those who are interested in the economic condition of India. The translator, who we understand is now no more, was himself a pioneer in several industrial walks and he has thus been able to grasp the spirit of the original which he has reproduced in a simple, easy style which is sure to impress the mind of a the reader, without any special trouble. Although the work refers

to technical matters, still they are so well treated that we find no difficulty in following the writer nor does the interest flag at any time.



“SPECULATION ON THE SHARE MARKET”— by Raman Pp. 139 Price Rs. 5-0-0 (1921).

The fever of speculation is raging all over India, specially in Presidency Towns. The writer, himself, is one intimately acquainted with the working of the Stock Exchange, and has tried to give his readers an idea of its mystery, its romance, its science and its experience. Speculation has ruined more persons than it has benefited as it partakes of all the elements of a gamble or wager. All the same, its votaries have evolved certain rules which they think the game follows, and this writer has also given us a picture of them.

This is the second book on the subject from his pen, and we think he was more successful in the first than here, as he was dealing with certain actual facts there. However, this book is also worth reading, if for nothing else, at least for the insight it gives into the working of a market which makes and mars peoples' fortunes in a day.

It reveals the inner working of the man and the market. It is illustrated and thus rendered attractive. Photographs of the late Premchand Rāichand and Sir Shāpurji Broachā, the doyens of the Bombay Stock Exchange, aptly introduce the reader to the subject-matter of the book.



“ĀṬALUN TO JĀṆAJO” : by N. D. Parikh, Pp. 99 Price 6-0 (1922).

The title of this book is very expressive. It means “This much at least you must know”. It tells in a popular form how we are situated at present politically and economically. Its closing pages, describing the prosperity of the Indian weaver and artisan, a century ago, and the deliberate policy of The East India Company to kill the trade of India should not be missed.



“HIND KEM PĀYMĀL THAYUN ?” By Narhari Dwārākā Dās Parikh, B. A., LL. B. Pp. 138 Price As. 0-8-0 (1923).

This is a continuation of Āṭalu to Jāṇajo (know this much at least) and shows how India declined in prosperity.



“THE INDIAN NATIONAL EXPENSE” : By Prof. K. T. Shāh, B. Sc. (London) Pp. 103 Price As. 0-8-0 (1923).

Prof. Shāh is one of the authorities on Indian finance and in this publication, which is a collection of his lectures delivered to the students of the Gujarāt Mahāvidyālaya, he has ably exposed the weakness of the Indian financial administration and shown that unless the national budget is placed under the entire control of the Assembly, no change for the better is to be expected.



“COMMERCIAL EXPERIENCE OF BOMBAY” : By Mulji Nāthji Koṭhāri. Pp. 454, Price Rs. 3-8-0 (1925).

This is a remarkable work as it shows an encyclopaedic knowledge of the trade and commerce of this big city.

Not a single branch of its various commercial activities is omitted, and it is bubbling over with every kind of useful information for the student of commerce as well as for one who wants to commence business with and in Bombay.



“HIND NĀ KARANU ĀDHUNIK ARTHA-S’ĀSTRA”

By M. P. Gāndhi, M. A. Pp. 160 Price Re. 1-0-0 (1925).

At best books on economics, taxation and other similar subjects are not many in the Gujarati literature, and good books are few. The present book is a prize-essay, in the name of Sir Manubhai Nandashankar, the Diwan of Baroda and it treats of the present economic state of Indian taxation from an understandable point of view, understandable because every layman would be able to follow its interesting exposition without any difficulty. The rising young writer has a thorough grasp of his subject, with a promise of better work in future.



“ĀNKADĀ S’ĀSTRA NĀN MULA TATTVO”: By

C. B. Dalāl, Price Rs. 1-4-0 (1926).

This manual on the Science of Statistics is intended as a text-book for schools where the subject is to be taught in vernacular. It is based on several wellknown authors’ talented works, and illustrated with charts. It is a fairly good attempt for a subject yet in its infancy.



(1) URBAN CO-OPERATIVE BANKS : (2) BANKING” :
By V. C. Jādhav, B. A. (1926).

These two small pamphlets mark a departure in the history of Co-operative work in Gujarat. The Co-operative movement is making rapid progress in Gujarat, thanks to the organising capacity of men like Dewān Bahādur A. U. Malji.

Mr. Jādhav is also a District Organiser and as such having felt the want of books in Gujarati on the subject in order to facilitate the dissemination of the knowledge thereof, he has produced these two pamphlets, which give complete information in simple language, both about these Banks and the banking system observed there. They are priced moderately 0-4-0 each.



“ GRĀMAJIVANA MĀN:SAHAKĀRA.” by K. A. Thakkar
B. A., LL. B. (1931).

Co-operation in village life, is a book meant for the uplift of villagers. It is written by one who is in immediate touch with villagers and with the Co-operative Department of H. H. the Gaekwad. He has thus been able to present his case with first-hand knowledge and drive his lessons home.



“ GRĀMYA HINDA NI PUNARGHATANĀ ” by T. M. Desai, B. A. (1931).

F. L. Brayne’s “Remaking of Village India” has been translated very intelligently by one who has been familiar

with village life in Gujarāt. The translator's object has been to keep the language as easy as possible so as to facilitate the task of any one who has to move amongst villagers with a view to their uplift. The original has been translated into several vernaculars. Gujarat lacked it, and the defect is now remedied.



“KHĀDI NUN VYĀPAKA ARTHAS'ĀSTRA.” by N. N. Pārek. (1932).

R. B. Greig of Kotāgarh, Simla Hills, wrote a book called ‘Economics of Khaddar’ reviewing the “Home spun” movement not from a political standpoint, nor with the sense of heart-burning engendered because of the “economic drain” due to the commercial exploitation of India by foreigners, but from a dispassionate, natural and scientific point of view.

The above book is a translation of that one, and gives in great detail the reasons which go to show that the economic salvation of India lies this way; it also discusses the limitations of machinery and altogether makes out a strong case for Gāndhiji's favourite theory of the homely spinning wheel—*Charkhā*.



“VIMĀ NO SANDES'A.” by Manibhai Desai. (1936).

Everything relating to Life Insurance would be found in this little book including the disabilities under which Indian Insurance Companies labour.



“S'ERATHĀ NI ĀRTHIC TAPĀSA.” by V. M. Kothāri, (1938).

A typical small village in North Gujarāt was selected for Economic survey of its industries and the mode of life of its inhabitants. The result is a valuable pamphlet which notices the difficulties of the workers in this line, even in these days, due to mistrust engendered in consequence of the ignorance and illiteracy of the villagers. It is a very useful record of facts and interesting from several points of view.



“FUTURES IN TRADE” : By Hirālāl Vardhamān Shāh, Pp. 156 Price Rs. 5-0-0 (1928).

This book feeds the passion of those who are speculators in various commodities trade, such as cotton, yarn, silver, gold, wheat, seeds, rice, opium etc. It is based on astrological calculations, and as the speculator's mentality is such that it would grasp at anything in the shape of a hint or prognostication to serve his purpose the book, even though priced so high, is sure to sell well.



“TAKLI” : By Rasik Chunilāl Bhāyāni Pp. 30 As. 0-2-0 (1930)

Gāndhiji has given to his followers a substitute for the spinning wheel, called “Takli”, which can be plied even while walking. All the intricacies or simplicities of this form of producing yarn are explained by the writer from personal and practical experience, which however, is of short duration and he therefore invites suggestions.



POLITICS



POLITICS



“HIND NUN RĀJYA BANDHĀRANA” : by Prof. H. M. Bhatt, M. A. (1913).

This book is the first fruit of the action contemplated by the Third Gujarāti Sāhitya Parishad held at Rajkot. Prof. Bhatt's name is a sufficient guarantee of the work being accurate, interesting, and informative. There is no such book at present existing in Gujarāti ; it is an original production based on standard works in English and supplemented by the author's own views, on the constitution of the present Government of India, as formulated and regulated by statutes.

Each and every Department of the Government of India, from the Council of the Secretary of State to the Sanitary and Medical Departments, has in a separate chapter received such popular treatment that it is a pleasure to peruse it. Statistics and figures are not neglected, but they are used so sparingly, although not inopportunately that they never come in the way of the reader's enjoyment of the subject in hand, even to those persons, to whom the source of studying this matter in English is open.

We could recommend the reading of this book, as the information collected from many authoritative sources

is placed in a small compass and made available in one place, thus obviating the necessity and trouble of reference in numerous directions.



“SATYĀGRAHA AND MRS. BESANT”: by H. K. Mehta (1918).

Mrs. Besant's views on Satyāgraha are wellknown. This little pamphlet is written by one from her own camp, and may interest those who look to its academic side.



“BRITISH RĀSHTRĪYA SANSTHĀO”: by Harilal Madhavji Bhatt, M. A. Pp. 135 Price Rs. 0-13-0 (1919).

The book is based on Anna Buckland's "Our National Institutions." Its writer is Prof. Bhatt who has already won his spurs in writing on an allied subject, the Constitution of the Indian Government. In thirteen Chapters he has put before the reader in a popular form, the institutions political, administrative and constitutional, of our rulers. Beginning with an explanation of the foundations on which their liberal institutions are built, he treats of the House of Commons, the House of Lords, the Privy Council, the Army, the Navy, and lastly of the Empire. In a succinct form, the book gives all possible information on this important matter, and as each Chapter has been written after close study, it would prove of great assistance to students in making them familiar with a subject which every Indian should know well.



(1) "HIND SWARĀJYA" Pp. 167 Price Re. 0-8-0. (2) "A-SAHAKĀRA" Pp. 132 Price As. 0-6-0. (3) "RĀS'TRA GĪTA" Edited by Indulāl Yājñik, B. A., LL B. Pp. 216 Price As. 0-8-0.

All the three are the result of Mr. Indulāl K. Yājñik's labours as an editor. The first is a collection of Mahāt-māji's works, and the second a collection of his speeches. The utility of both of them is beyond question and there would be found no Gujarati reader but would welcome the publications in this handy and cheap form.

The last is a collection of national songs and poems, beginning with the well-known 'Bande Mātaram' and ending with several Gujarāti verses. Urdu and Hindi songs, which have now become the common property of all Indians, find a place here and as such make the collection extremely serviceable.



"KHEDĀ NI LADAT" by S'ankarlāl Dwārkādās Parikh, Pp. 568. Price Re. 1-8-0 (1922).

There was no connected account of the "Fight of Kairā" put up at the instance of Mahātmā Gāndhī. Only scattered and unconnected accounts were available, and therefore the full force of the "fight" could not be properly gauged. Now it is possible to follow, understand and appreciate in these pages the significance of the sacrifice made by the inhabitants of the district, and hence as such a narrative, the book is valuable.



"THE PRESENT POLITICAL STATE OF RUSSIA" Pp. 9 Price 0-6-0 (1922).

It was necessary that those who do not know English should become acquainted with the present "Soviet"

state of Russia. William Foster's book is one of the latest productions on the subject and this translation furnishes a very good picture of that unhappy country at the present moment.



"HINDA SWARĀJYA"(in Mss.letters) by Mahātmā Gāndhi, Pp. 213 Price As. 0-6-6 (1922).

This is a reprint of the articles contributed by Mahātmaji to the 'Indian Opinion' when in South Africa. They are full of his innate sagacity and sincerity and our literature has gained much by this reprint. It is printed on Indian paper.



" HINDA SWĀRAJYA " By M. K. Gāndhi, Pp. 271. Price Rs. 2-8-0. (1923).

This is one of the best books published till now in Gujarāt; the idea is novel, original, and happy, of publishing in manuscript, i. e., in the hand-writing of Mahātmā Gāndhi himself, his opinions on the subject next to his heart. The whole big volume is in his hand (that is, a transcript of his hand-writing), he wrote it in 1908 when he was returning from England to South Africa.

When he was tired of writing with his right hand, he wrote with his left. Besides being a storehouse of political maxims and fully thought out statements, its chief attraction is its style simple, straight-forward and chaste. It should be kept by every Gujarati as a memento of the great man.



“HINDA NUN RĀJYA BANDHĀRAṆA” By Prof. Harilāl Mādhavji Bhaṭṭ, B. A., Pp. 366. Price Rs. 2-0-0 (1923).

This is a second edition of a book on the administration and governance of India which we had welcomed when it had first appeared. It has still further increased its value and usefulness by embodying in it the latest changes and phases thereof.



“BHĀRATĪYA SWARĀJYA” By Rājgor Bhagwānji Bhimji of Junā Sāvār. Printed at the Bhārat Sevā Press, Bombay. Pp. 402 Price Rs. 4-8-0 (1923).

This is a comprehensive essay, written in simple language, with apt historical and other illustrations, on the past and present state of India. The writer wields a practised pen and he takes us back to the old days in which people lived simpler, and far more religious lives than in these times.



“BRITISH (INDIAN) ADMINISTRATION AND THE NATIONAL CONGRESS : By C. B. Bhaṭṭ Pp. 188. Price Re. 0-10-0 (1923).

The different departments of our country's administration and their functions examined in relation to the demands made by the National Congress are handled by the writer, to show us where we stand. It is intended as a text-book for the National schools and is a useful publication at that.



“GANDHI'S EVIDENCE BEFORE THE HUNTER COMMITTEE” : (1923)

The translation into Gujarati of Mahātmā Gāndhi's evidence before the Hunter Committee by the Navajivan

Printing Press, Ahmedabad, (Price 0-3-0) will no doubt help those who do not know English to understand what Gandhiji wished to emphasise.



“A-SAHAKĀR” :—Published by the Navajivan Press, Ahmedabad. Pp. 815. Price Rs. 2-8-0 (1923).

“Non-co-operation,” (that is the title of this book), is a collection of the speeches and writings of Mahātmā Gandhi, dating from June 1920 till he was free to speak and write. It is a pretty large collection and apart from serving its primary purpose of preserving his handi-work in a permanent form and presenting as a connected whole his political ideal and creed, it serves to show, from a literary point of view, the style of writing Gujarāti prose, which he has made his own : terse, direct, unsparing, homely such as would appeal to the uneducated masses (who were his first objective), it has the flavour of intimacy, i. e., of one soul speaking to another.

Its simplicity is its predominating feature, and though rugged in places, and very rarely classical, it has its own grandeur. He has found imitators in style as in his other activities, but Brummagem is Brummagem, it can never take the place of the genuine article.



“SWADESHI NO GHERO” :—Published by the Navajivan Press, Ahmedabad. Pp. 67. Price As. 0-4-6 (1923).

The title-page makes out the subject of the book to be the Swarūpa or true form of the fight against (i. e.,

picketing of) foreign cloth shops. It is a collection of newspaper-articles bearing on this much discussed weapon of offence, and has a preface by Mr. Abbās Tyabji, the aged leader of the movement in Gujarāt.



“THE HISTORY OF CIVIL DISOBEDIENCE IN SOUTH AFRICA : Part I”. Pp. 270 Price As. 0-6-0 (1924).

While in Jail at Yeravdā, Mahātmā Gāndhiji had committed to paper the history of the struggle in South Africa led by him. It had appeared in instalments in his paper the *Navajivan*. It is now brought out in book-form. There cannot be two opinions as to its utility and value. It is an inspiration for all time to come, and surely required being narrated in Gujarati.



“LOCAL SELF GOVERNMENT IN ANCIENT INDIA” : By C. L. Mehta B. A., LL. B. Pp. 200 Re. 1-1-0 (1924).

Dr. Rādhā Kamal Mukerjee's researches into our old books have resulted in an admirable treatise on the subject of “Self-government in Ancient India” ; and this translation very well brings out the important points of the thesis.



“SWATANTRATĀ NĀ SIDDHĀNTA” : By K. C. Thakors Pp. 178 Price Re. 1-4-0 (1924).

A translation of Terence Mcswiney's “Principles of Freedom” with a foreword by Dr. Chandulāl Manilāl Desāi, who in every way is entitled to write it, as he has

sacrificed every worldly thing in the service of the Province, shows how quickly the face of things is changing in Gujarāt. The translation is well-done, and will reach many hands, as it is given away as a present to the subscribers of the "Prajā-bandhu", a widely-circulating weekly.



"THE BIG CONSPIRACY IN THE PUNJAB": By S. N. Sanyal Pp. 116 Price As. 0-15-0 (1925).

This is an interesting story of a prisoner caught up in the eddy of the revolutionary times in the North.



"OURS FOR OURSELVES": By Mangaldās Manchhārām Pakwāsā, B. A., LL. B. Solicitor Pp. 106 Price As. 0-12-0 (1925).

The state of Ireland in many ways resembles ours. English domination for 800 years drove the Irish to "Sein Feinism", which the author translates is "what is our is for us for ourselves". A handy history of that feature of Irish politics is necessary for every vernacular of India. And Mr. Pakawāsā has provided it for Gujarāti in a style which is both simple and precise.

It does not read like a translation, it is an independent original work, in which intelligent comparisons of incidents in India and Gujarāt resembling those in Irish History have been thrown in to drive the points he makes nearer home, It is a most creditable work for a first attempt and still more so in the case of a busy attorney. The introduction is as incisive as the book and readers would appreciate the description of the English nation as not

only a conquering one but as the "eater up of (old) civilizations".



"SATYĀGRAHA NI MARYĀDĀ" : By Mahādeva H. Desāi, B. A., LL. B. Pp. 203 Price Rs. 1-4-0 (1926).

This is a translation of Lord Merley's "Compromise." One with a philosophic turn of mind can only do justice to the subject, and the translator having had the turn got plenty of leisure in the Jails of Agra and Lucknow ; the result is this addition to the philosophical literature of Gujārat. The subject is both technical and difficult, but Mr. Mahādeva has tackled it well.

He has entered thoroughly into the spirit of the original and the notes at the end of each chapter show how successfully he has done so. It is not again a translation pure and simple. In the light of present circumstances some of the problems had assumed a particular aspect and in the footnotes and other notes the writer has given his own reading of the signs of the times.



"AN INTRODUCTORY MANUAL OF INDIAN ADMINISTRATION": By Pandyā and Trivedi, Pp. 172 Price As. 0-8-0 (1926).

Many works exist in English giving the outlines of our present system of administration. There was no such book in Gujarāti and though written obviously for the use of candidates preparing for the University School Leaving or Matriculation Examination, it is likely to prove of use to others also. It is well written.



“INDIA IN WORLD POLITICS” : By Dr. Tāraknāth Dās.
(1928).

This Gujarati translation of a book on Indian Politics is made, printed and published in South Africa by an individual who calls himself “Swatantra”. We are greatly pleased to see Gujarāṭi so flourishing in that part of the world as the translation is really intelligently done and the rendering bespeaks great care on the part of the writer.



“HINDUSTĀN NĀ VEPĀR-UDYOGA NO NĀS’A” : By
G. J. Patel Pp. 164 Price As. 0—8—0 (1930).

Major B. D. Basu I. M. S. (Retired) has written “Ruin of Indian Trade and Industries” a store-house of information as to how the trade of India came to be ruined step by step. The book under notice is a translation of that work, and Major Basu, had he been living would have felt very gratified to see that the work he liked the best was translated into the vernacular of a province where he served years ago and for which he still has a warm corner in his heart.

The publication comes at a very opportune time, as the past history of the ruin of India’s trade and its knowledge is an important element in the campaign of boycott of British goods which is growing stronger every day, The translation is very well done and is sure to be appreciated by readers and workers who do not know English.



“ HINDU SANGATTHANA ” translated by : Nārāyaṇa V. Thakkar. (1931).

The late Swāmi Śraddhānanda had written in 1925, a few months before his murder, (in 1926) a book called “ Hindu Sangatthana The Saviour of the Dying Race.” It is a powerful plea for Hindus, if they desire to save their race from being wiped out to coalesce and throw away those artificial conventions which prevent them from so coalescing. It has already been translated into Marāṭhi and Hindi and a translation into Gujarāṭi was certainly overdue and it has now come from the pen of Mr. Thakkar who feels equally keenly on the subject as the late Swāmiji, too, like him, condemns the passivity of the Hindus, and is alive to the danger of the active inroads made and being made on Hinduism by non-Hindus like the Christian Missionaries and Mahomedan Dā'iss.

It is for this reason that he has not satisfied himself by merely translating the book but has added interesting notes of his own to elucidate the subject further. He is a voracious reader and hence has been able to reinforce his convictions and views by extracts from works of well-known scholars, which leave no doubt as to the motives of those who seek to wipe out the “ Dying Race.” All those who feel proud at being called Hindus should read the book.



“ ĀKHARI FESLO : PARTS I AND II ” (1932).

“ Ākhari Feslo ’ is a collection of Mahātmaji's speeches delivered at different places in Gujarāt at which he and his valiant band of pilgrims halted during his his-

toric march to Dāṇḍi and after till the time of his arrest. The book takes its name from Mahātmāji's assertions so repeatedly made in course of those speeches that that was to be their last fight.

The second part includes all the speeches and writings since his release from Yeravaḍā and also the correspondence relating to the memorable Gāndhi-Irwin Pact. They make a very valuable addition to the political literature of our time and ought to find place on the library shelf of every house.



“SARAL RĀJYA S'ĀSTRA” by Dr. Jyotindra M. Mehtā, M. A., PH. D., BAR-AT-LAW. Pp. 272. Price Re. 1-6-0 (1935).

H. H. the Maharāja Gāekwāḍ has felt for a long time the absence and need in the Vernacular of his State of an easy book on the Science of Politics. He entrusted the work of supplying the need to Dr. Mehtā who was eminently fitted to do it, on account of his close study of the subject in Europe. Dr. Mehtā envisages the subject from both points of view old and new, and traces its gradual development from the times of Aristotle and Plato to Adam Smith and later authorities in the line.

The ideas underlying the subject are alien to Eastern minds and therefore he has, with the help of friends, managed to evolve a vocabulary in Gujarāṭi, which renders very good service; however, we wish to point out that a more cultured word could have been used to describe coalition Ministry than ‘Khichāḍium Maṇḍal’ and that Jurisprudence is more a ‘Kāyḍā Śhāstra’ than a ‘Dharmaśāstra’.

A novel and very useful feature of the book is the appendix which gives a succinct account of the European authors quoted in the works with the names of their books. There is a very good index at the end. Altogether the book has been very carefully and ably compiled.



“ĀKHARIFESLO : PARTS I AND II” by N. M. Dave.
(1935). (Second Edition)

“ The Last Shot ” : This is how Mahātmā Gāndhi regards his present effort to obtain Swarāj for India. Both the parts of this book give a continuous history of the movement since the time when at Gauhati at its 41st Session the Congress changed its demands from self-government to independence till the time when Gāndhiji went to the Yeravādā prison.

It is a compilation of the speeches, writings and articles of Gāndhiji himself and of others who are always near to him like Māhādevā Desāi, Pyārelāl and others. The famous march to Dandī and the innumerable incidents in connection with it, are given here in detail, and altogether we find it a very useful compilation, cheap for the price.



SOCIOLOGY.



SOCIOLOGY



“ A HISTORY OF THE RISE OF THE MOHAMMEDANS IN POLITICAL AND LITERARY MATTERS, AND THE CAUSES OF THEIR DECLINE,” by Mahbub Miyān Imām Baksha Kādri, B. A., LL. B. Subordinate Judge of Chiplun, Ratnā-giri District : Published by the Gujarāt Vernacular Society of Ahmedabad. Pp. 70 Paper bound. Price Re. 0-12-0. (1906)

The book is not of large dimensions, but we have thought fit to notice it for two or three reasons. We have had only very recently to review a small Gujarāṭi book written by a Mohammedan gentleman of Ahmedabad, and the present work only adds to our gratification that in spite of the cry of sectarian “ Patriotism ” of each one for himself, Hindu for Hindu and Mohammedan for Mohammedan, it is possible to find gentlemen, who do not scorn to use the vehicle of the Hindus,—Gujarāṭi in this particular case—for the expression of their ideas.

The second fact is that this book is one of a series, which has been financed by Memoṇ Hāji Sulemān Shāh Mohammed Lodhiā, himself a writer, a native of Kāṭhiā-wāḍ but long resident in Cape Town, South Africa, as a merchant. Here is a Mohammedan gentleman giving money for the encouragement of Gujarāṭi Literature followed happily by another, who gives him back the full value of his money. The Gujarāt Varnacular Society,

under whose auspices the book has been published, deserves congratulations on the selection of the writer.

At the best the work is but an epitome of the subject but what strikes us most is the remarkable way in which a complete survey is taken, in such a small compass, of the rise and fall of Mohammedan supremacy and civilisation in its different centres, Asia Minor, India, Africa, Spain, and Turkey in Europe. The civilising work of the Moors as exemplified in the Universities of Toledo and Seville and Cordova or in the architectural beauties of the Alhambra, or the graceful influence of the Moguls on the manners and customs of India, are all treated in such a connected and all-embracing manner and withal in such simple language, that one cannot grudge the author his meed of praise.

The subject is very vast and volumes have been written on it in European languages. The present work is a digest, no doubt, of them, taken from Urdu sources, but in doing so Mr. Kādri has shown a strong grasp of his subject. Causes of the decline, viz., luxury, fanaticism, sloth, indulgence Etc., are also unsparingly set out, and we have found the little book altogether a very enjoyable one.



“A HISTORY OF THE ORIGIN OF THE VADANAGARĀ KUNBI CASTE, THEIR CUSTOMS AND USAGES” :—By Dāhyābhāi Lakshmaṇdās Paṭel. Pp. 219. Price Re. 1-0-0 (1906).

The writer is not an unknown man, and he has produced a work which is admirable in more than one res-

pect. The Kuṇḍi caste in Gujarāt, though extremely, rather entirely-backward in all that is called modern or recent, in education, in style of living, in mode of enjoying life, is the model of thrifty and laborious community, and well-versed in its avocation which is primarily that of a cultivator. The meekness of a Kuṇḍi tiller and his childlike innocence are proverbial and his backwardness and conservative usages have passed into a by-word for jungliness.

But the worm is turning even there, and this work takes us through the onward march the class is making in learning, in commerce and in social reform. It opens with a mythical account of the origin of the caste from the amours of Śiva and Pārvati, and a historical resumé connected with the incidents of its stronghold, the town of Vaḍanagar. It then sets out the various occasions in the life of a Kuṇḍi, marriage, remarriage—which is happily allowed—birth, death and the usages, the customs, and the rites, connected with them.

It gives the origin of a very unique and strange custom obtaining amongst this section of the caste, viz., that all marriages therein have to take place on a particular day fixed by means of the drawing of lots in the presence of their Kuladevi once only in twelve years ! And then, when the day is known the hurry and skurry with which parents marry their children, can only be appreciated by those who have seen the sight in Gujarāt. Children *en ventre sa mere* are married on the off chance of one of them being born a male and the other a female. Even where that cannot be done, the brides are married to

a ball of flowers. After marriage the ball is thrown into a well, the fiction being that the ball represents the husband, and the husband being dead, the girl is at liberty to remarry.

This would strike anyone to be so ridiculous as to be untrue; but it is not so. Parents are so afraid of keeping back their girls from marriage for the long period of twelve years, that they descend to any absurdities. The caste rules which have been given in the book-form a code of life, where almost all contingencies are provided for, from the standpoint of the Kuṇbi, but it is not a high one.

The new Sabhā, of which the writer is an honorary Secretary is trying its best to lay the axe at the root of many evil customs, such as the singing of obscene songs on marriage occasions, unequal matches, and others; and in the course of his writings also, he has not missed a single opportunity to point out where the evil lies and how it has to be remedied. All these no doubt augurs well for the caste, who will find in the book all that is useful to them.



“HINDUSTĀN NĀ SĀMĀJIKA JIVAN MĀN STRI NUN STHĀNA”—by Mrs Vidyā Ramanbhai Nilkanth, B. A. and Mrs. Shāradā Mehtā, B. A. Pp. 288 Price Rs. 1-0-0 (1912).

There is an appropriateness in the work under review. It is a translation by two well-educated ladies, the very first lady graduates of Gujarāt—of the wellknown work of a lady viz., H. H. the Mahārāṇī Gāekwād of Baroda. We have had occasions to notice before now favourably

the literary work of both these cultured sisters, who seem in all important literary ventures to work hand in hand, and with admirable sympathy.

The original book is no doubt, far in advance of the present times, and fulfils more the function of a finger-post showing the way, rather than the way itself. Many of its suggestions are unworkable in the case of Indian women at present, and the translators have been conscious of the same. As a translation, it is pretty well done, and will be the means of introducing H. H.'s work to many thousands of the inhabitants of Gujarāt who know no other language except their mother-tongue.



“SĀMĀJIKĀ SEVĀ NĀ SANMĀRṬA” :—by Dābyābhāi Lakshmaṇa Paṭel (1912).

This book is based on the Rev. Mr. Fleming's “Suggestions for Social Usefulness”. It is not a translation but an original work, following the lines laid down by the English author. It takes note of almost every institution in India which works for social uplift. The Sevā Sadan of Bombay, the well-known Maṭh at Belur, the Nishkāma Karma Maṭha at Poona, and all cognate societies have been taken into consideration and whatever useful and practical suggestions have been found necessary, they are given in the most concise, but effective form.

The work is written, not only in a very intelligent way, but it bears the stamp also of having been written by one who knows the needs of the task he has undertaken to write about. First aid, ambulance work, night schools,

village sanitation, and a number of such subjects of public utility have been treated and handled in a fashion which is simple, and therefore, giving promise of making the book popular.



“LOHĀNĀ JNĀTI NI UTAPATTI ANE TENO ITIHĀSA”

By Thakkar Odhavaji Tulsidās Tannā. Pp. 282 Price Rs. 1-8-0 (1914).

The Lohānās form a very important part of the population of the Bombay Presidency. In fact Kutch, Kāthiāwād and Sindh are the busiest centres of the activity of this community. In Northern India they are spread far and wide, and in Central Asia and Afghanistan, one finds their colonies. They claim to be descended from the old Aryan Kshatriya stock, and their descent from that stock is historically traced in this work.

We have found it very interesting and the writer has studied every available work to support his thesis. We hope every Gujarāti speaking Lohānā would take the trouble of perusing this work and thus learn what a splendid past he possesses.



“ SPARS' ĀSPARS'A ” By S'ambhuprasād S'ivaprasād Mehtā, B. A. Pp. 143 Price Rs. 1 (1914).

Mr. S. S. Mehtā contributed a series of articles to a local daily, on this subject. They are now collected and published under the above title. His object is to convince his readers that the policy of keeping the depressed and untouchable classes at a distance is suicidal, and that Hindu society must rouse itself and stop the evil.

He draws his arguments from many sources, the Hindu Śāstras included. The work must set one thinking, that is the least one can say.



“S'RIMĀLĪO NĀ JNĀTIBHEDA” by Maṇilāl Vyās
Pp. 282. Price Rs. 3 (1921).

This book represents a very welcome phase of the present tendency of Gujarāṭi literature, viz., antiquarian research. Mr. Maṇilāl Vyās although unacquainted with any European language, instinctively took to the study, and took to it on the right lines, of antiquities in Gujarāt, Mss., copper-plates, stone-inscriptions, etc.

There are various castes and subcastes in our Province and very few people have tried to find out their origin and history on antiquarian lines. Mr. Maṇilāl is one of those few persons; and this very interesting work now placed by him in the hands of those who care to investigate the subject, will greatly facilitate their task. Many of the useful materials collected here should furnish food for thought to those who are in favour of upholding caste restrictions.



(1) S'RISAUBHĀGYA S'IKS'ĀVADHI” (2) “SAGARBHĀ STRI NI SAMBHĀLA” (3) “SHRI-MĀTĀ FARAJ” (4) SHRI JNĀNAVĀCHANA” by Naṭwarlāl Kanālal Vaiśṇava. (1922).

This batch of four books is noted here as indicating the activity of a province,—Kāthiāwāḍ—which was till now considered backward in matters educational and literary and which is now trying to fall in line with ad-

vanced Gujarat. The author is a young man of twenty-one, dependent for the development of his education and parts on such facilities as are afforded by a small town in Kāthiāwād, and still he seems to have used his opportunities well and gathered an amount of information and knowledge displayed to advantage, here.

He has written all these books with this high object in view, viz., that until the female is educated there is no hope of progress for the country. As their very titles show, they are concerned with the instruction domestic, social and educational of women, and the author has imparted it, mostly in words wiser than his own, by apt quotations from various well-known writers.

The Śikṣābdhi specially goes through a very exhaustive list of all female requirements and rules of conduct, where Mr. Vaiṣṇava has in his own words filled up the gaps between the several quotations stringing together their point and purport. It is further enlivened with several small stories which are entertaining and written in simple style such as even ordinary educated girls and women can enjoy. We are glad that second editions of these books are already being called for.



“EKA DHARMA-YUDDHA”—by Mahādedeva Haribhāi
Desai B. A., LL. B. Pp. 145. Price As. 8. (1918-1922).

This is a reprint and a collection of the letters on the subject of the “fight” of the mill-hands of Ahmedabad by means of strikes, with their masters, published by the Navajivan. The fight ended with the intervention of

Mahatma Gandhi. It is good to have a permanent record of the subject.



“**MARRIED OR UNMARRIED ?**” by Dayāsankar M. Bhaṭṭ (1925).

The question is propounded to ridicule the present state of Hindu Society where a girl of six is married to a man of thirty-five and who on growing up wants to marry a young man of her choice, under the impression that her first marriage being without her consent, was no marriage at all. The presentation though crude is sure to attract readers.



“**BĀBĀ RĀM NI VĀRTĀO**” by Maganlāl Mehtā, (1925).

A small book of twenty-four pages, written in the language of patois of the Bhils. It is an exact reproduction of the way in which these aboriginal inhabitants of Gujarat's forests talk and serves incidentally to portray the sort of religious life they lead.



“**STRIO ANE SAMĀJ SEVĀ**” by Bhogindra Divatia Pp. 151. Price Re. 0-6-0 (1917).

The newly established Bhagini Samāj works by means of lectures and writings towards accomplishing its objects. This little booklet, which opens with a preface by Mr. Gāndhi contains short stories from the pen of Mr. Bhogindra Divaṭiā, illustrating the useful parts which women can play in the uplift of society.



“WHAT SHALL WE DO ?”—by Pāṇḍurang Vithal Valāme. Pp. 242. Price Re. 0-12-0. (1925).

One of Tolsoy's most engaging works on the social miseries of the poor of Russia, and the difficulties lying in the way of social service in large towns, has been translated in vivid language by Mr. Valāme. The problem is identical in all civilized places now; and the book, therefore, furnishes much food for thought and action.



‘NĀGAROTPAṬṬI’—by Mānaśankar P. Mehtā. Pp. 102. Price Re. 1-0-0. (1925).

The Nāgar Brāhmins of Gujarat and Kathiawad are a most important and intelligent community—almost the premier one in this Province. No systematic attempt was still made to trace their origin. Mr. Mānaśankar certainly deserves to be congratulated for the way in which he has utilised all available sources to compile this book, though one may not agree with all his conclusions. It is sure to furnish interesting reading to members of other communities also.



“RAGHUVANS'I RATNĀKAR OR IDEAL HISTORY” by Dayārām Khaṭṭāu Gangādhār. Pp. 509. (1926).

The Lohāṇās are a very important and considerable community on this side of India. They claim descent from Lava, one of the two sons of Rāma. Prize essays and other books have been written in Gujarāṭi to fix their descent exactly. This book is a sort of ollapodrida where the writer has gone to the different mythologies

and Purāṇas and other religious works to prove his point about the descent from Lava, and incidentally controvert several statements of two previous writers on the subject, Gaṇāṭra and Varma.

The controversy however, still remains about their origin,—whether they are descendents of Rama Raghu-Vamśi or Banyadhas (those whose hands are cut off). The community will surely feel greatly interested in this work.



“GRIHAVYAVASTHĀ”—by Gangādhara M. Vaiṣṇava (1926)

Mr. Vaiṣṇava has written two or three works for juvenile use. This little book besides treating of home hygiene, deals in a dialogue-form with many other useful subjects, which though scientific are set out in a lucid and popular way.



“A CLARION CALL TO CASTES”—by Nānḥi Lālji Parmār (1927)

The writer wants to preserve castes and not uproot them. With that view he has written this book in which he offers suggestions in animated and feeling language as to how to destroy those evils which have crept in and made them engines of oppression instead of means of happiness.



“PARDES’AGAMAN NIRNAYA”—by M. T. Dalāl (1927)

This translation of Babu Shrish Chandra’s epoch—making judgment in the ‘Benares foreign travel case’ is presented to a Gujarāṭi readers, by the editor of the

"Satya". It is preceded by a short sketch of Shrish Babu's life and his photograph. The erudition of the learned Judge, his linguistic attainments and his personality are so well known to the readers of the Modern Review that we need not dilate on them. The translation is very well done.



"MANGALA SŪTRA"—by Pādrākar. (1930).

Mangalasūtra is the symbol tied round the neck of a married woman to denote that she has entered the holy state of matrimony. In this very interesting book Mr. Pādrākar has treated the whole business of marriage in Gujarāt from a chronicler's point of view. In the preface and the notes written at the head of each song composed by him he has traced the origin of the various details of the ceremonies and rites of marriage as seen and performed amongst orthodox and non-orthodox families.

He has tried to amalgamate the spirit of the old with that of the new ; by new, we mean a marriage that can be performed before the Registrar in half an hour, in contrast with a marriage which takes nearly a week to accomplish with prewedding and postwedding rites. The various stages in this business of marriage are set out systematically and to each is annexed a song which breathes love, harmony, romance and domestic happiness.

To appreciate the value of the labor undergone and intelligence displayed in the composition of the work, the reader is required to read it in the original.



**"REPORT OF THE SECOND BRAHMA KṢ'ATRIYA
MAHILĀ PARISHAD". (1931)**

The Brahma Kṣatriya community is one of the important and advanced communities of Gujarat, and this report collects in a book-form the proceedings of the second Conference of that caste, held exclusively by ladies at Ahmedabad, one of the well-known centres of the caste. It draws attention to several odious social customs obtaining amongst them and which are such that only ladies, if they can make up their minds to do so, can put a stop to.

On reading the report there seems to be a consensus of opinion on stopping at least two customs, one being the weeping and beating of their bosoms in open street by ladies when a death occurs and the other, the compulsory eating of very spare and coarse food for several days after death in the house.

The action taken by the ladies is admirable and exemplary in every way. We hope it would prove lasting. We also mark that efforts are being made to grapple with many other evil customs too, e. g., the demand of high dowries. This is a work of time and education and as education progresses it is sure to assist the community in carrying out all these reforms.



**"RATNA MANJUS'Ā AND AKS'AR PARIDHĀNA OR
DĀMPATYA YOGA" : By Rāmachandra Adhvaryu Barḍolikar.
(1932)**

The writer of this "Advice to his son" is a widower and not blessed much with the goods of this world.

Being therefore unable to give any very costly present to his son on the occasion of his wedding, he wrote out this treatise which is meant to guide him in his future career as a married man and a man of the world. The advice tendered is homely and sound and partakes of the features usually found when an elder speaks to his juniors.

The language is however, very high and stilted, and this takes away entirely whatever value this book possesses ; such young people as his son and the latter's bride who are supposed to be the recipients of this advice, would hardly possess the knowledge required for following the Sanskritized language in which the thoughts of the author are couched. There are other similar published books and the advice may well have been given to the members of his family alone instead of being inflicted upon the public.



“SAUBHĀGYA RĀTRI PART I” : By Nārāyaṇa V. Thakkar and B. B. Sharmā. (1932)

Saubhāgya Rātri, is the first night of the honey-moon of a newly wedded couple and Pandit Krishna Kānt Māḷaviya has hung on that peg, a number of pieces of advice to the bride as to how she should conduct herself or behave on the threshold of her married life,

In a series of letters in Hindi and addressed by her friend to the bride, a number of subjects have been handled, the combined aim and effect of which is to make the bride an ideal housekeeper and wife ; no

aspect of the household or domestic life of a Hindu is left untouched ; illustrations from the literatures of the East and the West have been used to reinforce the truths told by the writer.

Panditji's own foreword is a very clear exposition of the matter, and the capable translators have been fortunately able to preserve the force and effectiveness of the original Hindi ; this is what makes this book valuable.



“ĀDYA ANTYA JODDHĀRAKA RĀJAVI” : By Nāgajibhāi Ārya. (1936)

This illustrated book contains a vivid picture of the steps taken by H. H. the Mahārāja Gaekwād of Baroda for the uplift of the depressed classes amongst his subjects. H. H. had to contend against many difficulties and old, orthodox prejudices, but he slowly overcame them all, and the result is that men like the writer, a man belonging to such classes, are able to look up and write books.



“RAGASHIYU GĀDUN” : By Maṇilāl Jhaveri. Page 553. (1936)

The thirteen sections into which the book is divided treat of the various domestic and social practices prevalent amongst the orthodox Hindus which keep them down so far as civilised life is concerned. The writer has laid his finger on real plague spots of our current life at home. The sooner they go the better.



“DES’A DARS’ANA” : By Kumāri Sumitrā Dayālji Mehta.
Pp. 384 Price Rs. 3-0-0.

The original of this translated book by Thakkur Shri Rāmadās Sinhā, B. A., in Hindi requires no introduction. The social state of our country as well as its economic condition, as viewed from the principles of Eugenics and Birth-Control, and the miserable picture it presents are set out in the most forceful way by the author.

He has selected a mass of statistics and instances to illustrate his points; the ill-matched life of India’s married couples and the way in which in consequence thereof, both men and women go wrong, are particularly discussed and the details though nauseating vividly colour the picture. The lady-translator, a fine student of Hindi and a born Gujarati has boldly tackled the task and not shrunk from referring to the most nonsavoury details. We like the book and wish it good luck.



“SĀMĀNYA DHARMA” : By Rājyaratna Ātmārām. Pp. 23
Price As. 0-2-0 (1938).

In this little pamphlet, Mr. Ātmārām holds forth on his pet subject, and marshals arguments in favour of removing the brand of untouchability from the lower castes, with force and vigour.



“STRI-SWĀTANTRYA VĀDA” translated by Mrs. Sarojini N. Mehta, (1929)

Young Mrs. Sarojini has long since been engaged in a crusade against all that is evil and oppressive in the

Hindu society as far as her own sex is concerned. She is a plucky and uncompromising fighter, and has armed herself with facts and incidents which cannot easily be controverted. Her grievance is that woman has too long been treated as an underdog in our society and that must cease. It suits her case to ignore any little good that might be put down to the credit of our society in respect of women. But unless you are a zealot in a cause, you can make no effect.

Prof. A. R. Wādiā of the Mysore University has written a book on the "Ethics of Feminism" and Mrs. Sarojini has translated it. The translation is a model one and very ably done. Frankly she does not agree with many of the author's views and is prepared to write out a book herself controverting them. Failing that the whole translation is interspersed with interesting foot notes showing her differences with the author's-views. They are the best part of the book; they are stinging observations showing us the unfairness of man-made laws and usages. Altogether it is a most refreshing performance and a harbinger of much more we expect to come and she promises to give.



"JNĀTI SUDHĀRANĀ" : by S. C Bhimaji (1929)

The writer of this small book hails from Cutch and belongs to a community known for its orthodoxy. The evils of the caste system, however, have so prominently been impressed upon them that they have been moved to put down their thoughts on paper, and the book

deserves to be read more for the spirit it typifies than for anything else. We are sure the racy language in which they have exposed social evils would help their object most.



EDUCATION.



• “SELECT STORIES FROM THE HISTORY OF GUJARAT”: Illustrated. By Karmali Rahim Nānjiāpi, B. A., (Late) Deputy Educational Inspector, Kaira : Ahmedabad, Āryodaya Press. Price As. 0-7-0 (1907)

This is an extremely interesting little book, which reminds one of the Royal Series of English History for schools, and works of the type of Marshman's "Easy Lessons in Indian History." The stories are told in a very pleasant way, and they take away much from the tedium, which at present attaches to the teaching of history, which is made to consist of a list of dates and names and battles. Its extensive use in all Gujarati schools is much to be desired. The illustrations add to the usefulness of the book.



“REVĀBĀI DHARMA-S'IKS'ANA MĀLĀ: PARTS I & II”
by K. G. Shāstri. (1907)

The fame acquired by Mr. Bhāishankar Nānābhāi as a member of the Bar is so overwhelming that it has completely obscured his leaning in favour of literature, of which he was a votary in his younger days, and of religion, which he never gave up. It is pleasant to find him reverting to his old associations. The above two books were caused to be written by him firstly to

commemorate the name of his deceased wife and secondly to teach children, lessons on *Nīti* i. e., morality, social, domestic and public,

For this commendable purpose the learned Shāstriji has culled suitable examples from our old books and made them interesting and instructive enough. But we are afraid the language in which they are couched and the "high subjects" like marriage and its philosophy chosen by him make the book not of much use to those for whom it is intended.

The marriage ceremonies and customs all belong to Kāthiāwād and many of them are not prevalent among and so not familiar to the people of Gujarāt. However it is a slight blemish. The book has got three fine photographs of Mrs. Revābāi, Mr. Bhāishanker and the Shāstri, and is well got up.



"HIND NO BĀLABODHA-ITIHĀSA" : By Kṛiṣṇaprasād S'ivaprasād Mehta, B. A. Pp. 264 Price As. 0-8-0 (1907).

The book is written obviously for the use and instruction of little children. In a tolerably well written preface, the writer has enunciated sound principles on which histories for such a class of learners are to be written. They should be instructive, interesting and informative. Unfortunately most of the histories of India have assumed the form of a mere dry chronicle of dates and names, dynasties and battles, and in spite of the laying down of sound lines in his preface we regret to see that the author has at times fallen into the very pitfalls, which he should have in following his own lines avoided.

The opening portion of the book treating of ancient India is cast in an interesting narrative form and had the writer carried out the same form to the end, he would surely have produced something out of the run of our ordinary chronicles and been entitled to our admiration.

No doubt, there are parts of the book where attempts have been made to enliven these dry bones; but we are afraid they are beyond the comprehension of the boys, who are supposed to be its readers. It has been brought up to the most recent times and Lord Curzon and the Partition of Bengal duly figure in it, but the treatment is too scanty and scrappy to give the reader an idea of the far-reaching results of the policy of the late Viceroy.



“KARTAVYA BH ŪGOLA” Part I. Pp. 36, Part II. Pp. 52
By Jivābhāi Amichand Patel, Price As. 0-4-6 (1908).

The aim of the writer is to completely do away with the system of learning geographical names and definitions by rote obtaining at present in our schools. He substitutes a system of catechism by means of which the child student is taught to look about him intelligently and note what he observes on paper provided in the book.

The first part gently leads the learner from his own locality and school-room up to the island geography and topography of Bombay. The second part is illustrated with a map of the Town and Island of Bombay (the subject-matter of the compilation) and also a sketch showing its physical conformation.

The attempt is a praiseworthy one, and bespeaks an observant nature in the writer, which he has tried to utilise for the benefit of his brother teachers.



“KĀVYA MANJARI” : By Jivābhāi A. Paṭel. Pp. 388
Price Re. 1-0-0 (1908).

We had one such collection already, and larger in size, in the shape of the “Kāvya Dohana” and hence so far as the form is concerned, there is no novelty in it. But the great merit of the work lies in the Notes to each poem which are appended at the end. On perusing them we find that they are too high for any of the High School Classes, to whom reference has been made in the preface and in whose interest the poems are graded.

But we say this is no spirit of detraction or depreciation. The mastery over the several philosophical and allegorical aspects of the selections which the Notes display, is of a very high order. Mr. Paṭel must have read much and read that to great advantage or else he could not have ransacked all the sources, which we find utilised in the Notes. They are a study in themselves and bound to prove of great help to those who have to do with and work in the sphere of higher vernacular literature, such as the Normal Training College for Teachers and Students.



“GEOMETRY PART I, BOOK I” : By G. R. Naik (1909)

This book is prepared in the light of modern English works on the subject for the use of teachers, undergoing

instruction in Gujarāṭi in Normal Training Colleges, and those candidates and students who have to submit to examinations in the vernacular. It contains the propositions of Euclid and several other cognate matters arranged in a graduated form, likely to prove of use to those for whom it is published.



“SANSKRIT BHĀSHĀ PRADĪPA”: By T. J. Panji
(1910)

This is an original work in Gujarāṭi on Sanskrit grammar which it claims to have treated in such a simple way, that one can study it by oneself without any extraneous help. The author is a private gentleman who has an abiding love for this noble language and has been at pains to teach it to his young children of both sexes from their very infancy. It is not a manual but a book of considerable size and in every line displays the deep erudition of the author. It opens out various vistas of utility, but circumstanced as we are, in respect of both our primary and secondary education, we doubt if it can secure extensive patronage.

It is rare to find such devotion to Sanskrit amongst non-Shastric or non-Brahmin classes in Gujarāt, like Mr. Panji's, though it is the other way with the men from the Deccan; and all honour to him therefore for the creditable efforts he has thus made to introduce, facilitate and popularise the study of Sanskrit amongst Gujarātis. We wish him success.



"GEORRAPHY": By Himatlal Gaṇeśaji Anjāriā, M.A., LL.B.
Pp. 73 Price As. 0-4-0 (1914).

Mr. Anjāriā has gained experience of matters educational as the Superintendent of Municipal Schools in Bombay. In writing the above book for the use of students in the schools of Bombay he has had assistance of that doyen of the corps of private educationists in Bombay. Mr. Jālbhāi Dorābji Bhardā B. A. and he has therefore been able to produce a work which is likely to be of great use to those for whom it is intended.



"GUJARĀTĪ VĀNCHAN MĀLĀ" : First Book By K. G. Delvādakar Pp. 24 Price As. 0-2-0 (1916).

The writer calls himself a kindergartenist and he has written this book according to his lights. There is nothing special in it.



"SIX PAPERS ON KINDERGARTEN" : By H. G. Anjāriā
M. A , LL. B. Pp. 82 (1916)

In his foreword the writer admits his lack of knowledge and experience, sufficient to enable him to write with authority on the subject of infant education. The papers which follow are, we think, too difficult to put an outsider into the current path without extraneous help. We can therefore only echo the pious wish of Mr. Anjāriā, that his book might assist others in making the subject, more attractive.



“IS IT POSSIBLE TO TEACH IN INDIA ACCORDING TO THE MONTESSORI SYSTEM ?” By S. S. Mehtā (1916).

Mr. Mehtā having propounded the above question, answers it in the affirmative and has shown several methods which can be adapted to the needs of India. This we think, is the first attempt in Gujarāṭi in this direction. As to how far this system can be successful in practice, one cannot say at present.



“ĀDHUNIKA KELAVANI” : By Hargovind Kānji Bhaṭṭ, Pp. 81 Price As. 0-4-0 (1917)

As its name implies this pamphlet contains an essay on modern education. It is well stocked with statistics and figures, and points out, according to the lights of the writer, the excellences and defects of present education. We do not know if he is connected with any educational institution.



“BĀLA S'HIKS'ANĀ” : By Mrs. G. K. Upādhyāya (1918)

Originally a prize essay and being written by a woman, it very well sets out the chief points in the education of a child. It is divided into thirty-seven chapters and each one of them bears on some phase of child-life regarding which useful instructions have been given.



“S'IKS'Ā NO ĀDARS'A” : By Dalpatrām Bhāishankar Rāval, Price Re. 1-0-0 (1921)

The trenchant and effective papers of Dr. Rabindranāth Tāgore on Education are widely known. From

Bengālī they have been translated into Hindi and from Hindi into Gujarātī by Mr. Rāval. A valuable Foreword by Mr. Chhaganlāl H. Pandyā, the Head of the Education Department at Junāghaḍ enhances the utility of the work.



“KELAVANI NĀ AKHATARĀ OR EXPERIMENTS IN
EDUCATION”. (1921)

There is a Society in Bhavnagar, called the Dakṣiṇā Mūrti. Its object is the spread of sound education on rational lines and it is served by several self-less educated men, like Prof. Narasimha Prasād Kālidās Bhaṭṭ, who have sacrificed a life of ease and earning to devote themselves absolutely to the cause.

The pamphlet is rightly called “Experiments in Education” as some of the branches this Society runs are hardly a couple of years old. All the latest ideas in education such as the kindergarten and Montessori methods are being tried and the results watched. The Society is certainly doing creditable work and is deserving of every encouragement.



“TRIVEDI VĀCHANA MĀLĀ” : By Rāo Bahādur Kamalā-
shankar P. Trivedi B. A. Pp. 32 and 66 Price As. 0-2-6 and
As. 0-4-0 (1921).

The Rāo Bāhadur and his son are both connected with education, the one is a retired Principal of the Normal Male Training College and the other, a Professor in the Baroda College. There is a want of a good verna-

cular reading series for children in Gujarāṭi, and it is the opinion of many, that no series attempted and accomplished, has been able to come up to the Hope Series, which they all want to supplant and improve upon in many respects.

. These two educationists have turned their hands to producing a still newer series, and in our opinion, it is not quite up to the Hope Series inspite of improvements in the way of pictures, etc. The word *Praveśikā* itself is likely to frighten away little children for whom it it meant.

Some of the lessons, e. g., the one on moonlight in the introductory work, and on *Viveka* in the first book, would be found much over the heads of the juveniles, so far as the style and the words are concerned. The verses are also such as would not prove attractive to them. However, as an experiment it is far from discouraging and we would ask the authors to proceed.



“THE GO-CART”: By Gijubhāi, Pp. 122 Price As. 0-3-0 (1922)

These two little books, called the small and the large go-cart, are intended for children, and written by an experienced educationist who has made a practical study of the subject. A guide to teachers is separately supplied and it tells them how to teach the books.

They are very simple and the subjects chosen are such that they are bound to interest their juvenile readers. Birds indigenous to the province, and other phases of our domestic life are described most pleasantly,

though some of the sports are peculiar to Kāthiāwād, and not known to the children of Gujarāt proper, Altogether the books are most useful and sure to be utilised extensively.



“KAVI VĀṆI” : PARTS 1, 2, 3. Published by the Vile Parle Sahitya Sabha (1922).

The New National schools required Text books of select Gujarati poems, old and new, and these three parts furnish a very representative selection.



“GĀNDHI SHIKS’ANĀ : Part I” by Nagindās Amulkharāi, Pp. 70 Price As. 0-5-0 (1923).

As its name implies this book is concerned with the teachings of Gāndhiji. The compiler has collected passages from his writings bearing on Satyāgraha and presented them in a collected form, which of course is very effective.



“PĀṬHA SANCHAYA : Part I” by N. D. Pārekh Pp. 304 Price As. 0-13-0 (1923).

This collection of lessons is intended for fourth form boys in National schools and is easily teachable. The subjects chosen are easy to understand, and interesting to the boys of the age generally attending these classes. The information sought to be imparted is selected with an eye to its usefulness in the present and future life of the students,



“RĀS'TRĪYA VĀCHANAMĀLĀ” : By Nagindās Amulka-
rāi Pp. 236 Price As. 0-12-0 (1923).

Extracts from the writings of Mahātmā Gāndhī are arranged in the form of a class book. They necessarily are concerned with his views on Indian Nationalism ; to those who have had no opportunity of going through the whole literature on the subject, they furnish useful summary though one does not feel sanguine about their use as a school book.



“S'IKS'AKA AND S'IKS'ANA” : By Teachers of Bhāv-
nagar, Pp. 475 Price Rs. 2-8-0 (1923).

Those who know the sacrifice of this noble band of teachers and the self-denying ordinance under which they work at Bhāvnagar, do not require to be told how valuable the book must be which comes from the pen not only of the high-souled Prof. N. K. Bhaṭṭ or the unmatched story-teller of the juveniles Adhyāpaka Girijaśankar Badhekā, but is the result of the combined effort of the whole staff of preceptors there. They have produced a book recording the evolution of the methods they have employed in teaching the children under them, based on experience and not on theory.

It is a work on pedagogy, perhaps the first of its kind in India in so far as it is the result of personal experience of men who have devoted their lives to the subject, men nurtured in and equipped with western traditions but bending them to be useful to the circumstances of our country. The book is a landmark in that

most important subject and will repay perusal even by a lay mind.



“THE THIRD GUJARATI BOOK” : By Chhotalāl Bālakrīṣṇa Purāṇi is projected for the use of Vidyāpīṭha students. It contains very good lessons which are both instructive and informing.

“SĀHITYA VĀNCHAN MĀLĀ” : By Pritamrāi, Vrajrāi Desai, Pp 111 Price As. 0-7-0 (1924).

This is the first Part of selected readings from modern prose and poetical writers so arranged as to be useful to students, as well as to non-students. The selection is representative.



“KĀVYA SAMUCHCHYA : Part II” by Rāmanārāyaṇa V. Pāṭhak Pp. 284 Price Rs. 1-8-0 (1924).

A very good and representative selection of the poems of the modern Gujarātī poets, with a very able and tersely written but pertinently critical Introduction, this book adds one more laurel to those already won by Prof. Pāṭhak, in different branches of learning. It is a pleasure to read this collection.



“COMMERCIAL GEOGRAPHY” : Part I by C. B. Dalal, Pp. 472 Price Rs. 2-8-0 (1924).

Being the first book of its kind in Gujarātī, we welcome it heartily, as it betokens an advent of such useful books from the pen of the teachers of the Vidyāpīṭha. Everything pertaining to the Commerce of India would be

found in this book as almost all the literature on the subject seems to have been studied in writing it. It will prove of use not to students only but to other commercial men also.



“TOLSTOY AND EDUCATION” : By Pāṇḍurang Viṭhal Valāme, Pp. 118 Price Rs. 1-8-0 (1925).

Tolstoy had original ideas on education and he put them into practice at Vasnaya Poliana. His methods are revolutionary of the orthodox methods of teaching and enforcement of school discipline. But on going through this pleasing little volume, one would find that they are not impracticable in the case of small colonies of children.



“KELAVNI NĀ PĀYĀ” : By Kishorilāl G. Mashruwālā B. A., LL. B. Pp 248 Price Re. 1-0-0 (1926).

These are most thoughtful essays on the foundations of education by one who is born an idealist and a practical teacher, and who has learnt his lessons by experience. The essays are replete with hints and suggestions on the teaching of various subjects which are sure to prove of great value to those who are in the “ line ”.



“ENGLAND NO ITIHĀSA” : By A. N. Joshi B. A. (1934).

This is a very readable history of England. Although it is meant for students of the School Leaving and similar other examinations, it would be found equally useful by others not concerned with the Education Depart-

ment. In addition to the political history of England, one finds in it many other interesting features, as the writer has been at pains to set out the biographical aspect of England's wellknown Kings, Queens, and politicians and has also included in it the universal aspects of history, such as the social tendencies of the period, its architectural bent etc., We will give only one instance of work in this direction. See Sections 9, 10, 11, 12 of Queen Elizabeth's reign. It is also an up-to-date history.



“JĪVANA VIKĀSA” : By Kākā Kālelkar, B. A. (1937)

Kākā Kālelkar though a Mahārāṣṭriyan by birth and education has after joining Gāndhiji's movement become a Gujarāṭi for all practical purposes. It is well known that he was the life and soul of the Gujarāt Vidyāpīṭha where his experience of education at almost all the well-known institution in India, the Guru Kula of the Āryasamājists, the Shāntiniketan of Dr. Tagore, the Rishikula of the Sanatanists and other similar teaching centres, stood him in good stead in directing its work and classes. This substantial book of 800 pages contains very valuable thoughts on education, embodied in various speeches and writings.

His sincerity and his right to speak as an educationist would be obvious to any one who cares to go through even a part of the book. The work consisting of eight chapters and containing discussion on 130 subjects relating to education in its various aspects is a rich store-house of information and will meet the great want existing till now of such a book in the Gujarāṭi language.

GRAMMAR AND LEXICON



GRAMMAR AND LEXICON



“ELEMENTARY GRAMMAR OF THE GUJARĀTĪ LANGUAGE” Parts I, II : By Rāo Bahādur Kamalāshankar Trivedi. Price Rs. 2-0-0 (1916).

Nearly a generation spent in the Educational Department has fitted Rāo Bahādur Kamalāshankar to write with authority on this subject. It is needless to say that he has treated this difficult subject in a very able way, and in spite of some lapse here and there, we are of opinion that the books would serve their purpose very well.



“PĀIALACHCHHI NĀMAMĀLĀ” : By Pandit Bechardās Jivrajā. Pp. 104. Price Re. 1-12-0 (1917).

Pandit Bechardās Jivarāja a native of Kāthiāwād, is a great student of Prākṛit and Pāli. It is he who has published this well-known Prākṛit vocabulary of Mahā-Kavi Dhanapāla, with its Gujarāti equivalents. In the short biography of the author appended to this book, Dhanapāla is said to have written this Kosha to teach his younger sister Sundari, in her mother tongue.



“SAMOCHCHĀRA-S'ABDA SAMGRAHA.” by R. H. Mistri. (1917).

The Parsi Lekhak Maṇḍal is always well-intentioned and works to the best of its lights for the encourage-

ment of Gujarāṭi Literature. We felicitate the body on harbouring such intentions. The small book under review is the practical carrying out of their desire to help the cause.

It is called a "Collection of Gujarāṭi Homonyms." Now the very essence of homonymity is that the words should have the same sound when pronounced; there should be no confusion between dentals and palatals and labials. By no stretch of the laws of pronunciation, can you say that *Atu* and *Adhi*, *Ada* and *Adha*, *Shuddhi* and *Shudhau* emit the same sound when spoken?

The non-observance of this simple rule, in fact of the first principles of the laws of pronunciation, has marred the whole work and we wonder what those one or two Hindi scholars, to whom the editor says he had referred, been doing when they passed the collection. Searching for correct homonyms in this collection is like searching for a couple of pins in a box of nails. In words like *Surat* and *Surat* one finds that the collection has hit upon the right path. We are sorry to see all this trouble of collection wasted and energy misdirected.



"GUJARĀṬI BHĀS'Ā NUN BRIHAD VYĀKARAṆA."
by R. B. K. P. Trivedi, B. A. (1920).

This is what the author calls a 'Higher Grammar of the Gujarāṭi language,' and is very comprehensive in its scope. After Rev. Taylor's larger grammar, which was written years ago, there was need for such a work in order to bring the subject in line with recent researches

in Old Gujarāti in its various aspects. All modern books and writings bearing on this rather dry and in several places thorny subject, have been consulted by the writer and although there is room for difference of opinion on a goodly number of views urged by him, on the whole, as we have said, it is a comprehensive work. An index at the end is a feature of the book.



“ GUJARĀTI S'ABDĀRTHA-CHINTĀMAṆI ” by J. A. Mehtā Pp. 475 and 772 Price Rs. 5-8-0 (1926).

The crying need of our literature is a good Gujarāti Dictionary. A series of attempts of varying utility, are being made from time to time to bring out a really representative work but none has reached the goal. All works fall far short of that. Mr. Jivānlāl has exerted himself greatly and utilised the labours of several scholars working for the Gujarat Vernacular Society's Kośa. He has therefore, succeeded in bringing out a book which for the present, is the last word on the subject so far as school boys and students are concerned.



“ CHHĀTROPOYOGI GUJARĀTI S'ABDAKOS'A. ” by L. G. Paṭel. Pp. 863 Price Rs. 6-4-0 (1925).

After the *Narma Kos'a*, two generations old, there is hardly a good Gujarāti Dictionary to be found. The present effort therefore of Mr. Paṭel deserved felicitation not only because of its pioneer work but because of its intrinsic worth and labor. Although meant to be useful only to school boys, it reflects the expansion of the lang-

uage, and the consequent addition of words therein, to its fullest extent and is thus up to date.



“SĀRTHA GUJARĀTĪ JODANĪ KOS’A”. by M. P. Desāi. (1938).

One of the abiding salutary results of the working of the Gujarāt Vidyāpīṭha founded by Mahātmā Gāndhi would be this Dictionary in Gujarātī, composed on the most approved standards of spelling in the language. For short and long vowels each one spelt as he liked. In fact chaos prevailed and no one was concerned to remove it. Several attempts have been made to standardise spelling but they failed for lack of authority to enforce the standard. Gāndhiji felt it to be a stigma on the language and set about to remove it with the help of some scholars of his Vidyāpīṭha, and the result is this very valuable volume.

The spelling of each word is based on the greatest common factor obtaining in the different views till now prevailing and is based on reason or rational lines. The attempt has been well received, and the University of Bombay has adopted the system. It would work down at least to the Secondary or High Schools from there and thus ultimately reach primary institutions. After Narmadāshankar’s monumental Kōśa published in A. D. 1873, nothing equally valuable and authoritative has come out till now, and the very fact that a third Edition has been called for during the course of eight years testifies to its great utility. We congratulate the authors heartily.



SPEECHES AND LETTERS



SPEECHES AND LETTERS



“GRIHĪNI SU-VICHĀRAMĀLĀ” edited by Mrs. Ratanbāi Vallabhaji Bodāni : Tāddēv, Jubilee Bag, Bombay. Pp. 240 Price Re. 1-0-0 (1905).

The Editor is the daughter of Mrs. Mānekbāi Kahānji Kavi, whose work as a public lecturer in Bombay is so well known. She is a familiar figure at almost all the public meetings where matters of social and domestic reform are discussed. This work is a collection of some of her public utterances. She is a fluent speaker, and clothes her speeches in very simple language, illustrating and emphasising her points with apt and homely instances and stories. She further fortifies herself with examples drawn from the Mahābhārata, Rāmāyaṇa and the Purāṇas.

Altogether the collection represents very useful work, and when we bear in mind, that it has been accomplished by a lady, with very little school-education and wholly nurtured on home instruction, we cannot withhold our tribute of praise for the same.



“SAD-VAKTĀ” By Fatehchand Kapurchand Lālan. Pp. 164, Price Re. 0-8-0. (1912).

This book is called First Steps for Beginners in the Art of Public Speaking. It is written by a well-known

Jaina traveller, writer and speaker, of simple and Spartan habits, who has visited Europe and America a great many times.

Having heard famous speakers and orators there, he was struck by the absence in Gujarātī of any work, which would help a beginner in that line. He has tried to supply the want. It certainly puts the beginner on the way, and is well worth studying.



“SWĀMI RĀMATEERTHA-HIS WRITINGS PART V”
by Mādhubhāi Bhāurāo (1913).

The continuation of the translation of the speeches of Swāmi Rāmatīrtha reflects great credit on the work of the Society, and we find this translation particularly well done, the author having fully identified himself with the spirit of the Swāmi.



“SWĀMI RĀMATĪRTHA'S SERMONS” Part VII. Pp. 233, Price Re 0-8-0 (1914).

This part comprises about ten sermons of the Swāmi and is in keeping with the previous volumes in the excellence of the translation.



(1) “SHRI RĀMAKRISHṆA VĀKSUDHĀ” Part I. Translated by Dwivedi Jayasankar Ambālāl Chāṅgākār. Pp. 96. Price Re. 0-2-0 (1914). (2) “VADODARĀ NE VADALE” by Janmasankar Lalita : (1914).

On the analogy of the Society for the encouragement of cheap literature a series-called the two anna

series in the name of H. H. the Gāekwār of Baroda is projected by Mr. Joshi. The first work in the series comprises the talk and dialogues of Rāmakrīṣṇa Paramahansa, whose works are not unknown to the Gujarāṭi reading public.

The second is a collection of songs—for they are meant to be sung rather than read—written by ‘Lalita’ who is now in Baroda. They are sweet songs certainly, and short as they are, they never fail to inspire the feeling that they are meant to inspire. Many of them derive additional value when set to music, and we are sure, we are not wrong in saying that in this new crop of his poems he has not lost his hold on the special characteristic of his work—viz., its musicality and Bhajana-like background.



“SĀMANTA” by Tribhovandās Dāmonardās. (1915).

This is a translation of the Bengali article written by Kāshi Chandra Ghoshal, of the teachings of Chaitanya. The style is grandiloquent and labored and not likely to be liked by the masses.



“RĀMAKRIS’NA KATHĀMRĪTA” Part I. by N. B. Paṇḍyā. (1918).

Shrijut Mahendranāth Gupta, one of the most devoted followers of Rāmakrīṣṇa Paramahansa, has written so much about the Saint and his life as almost to amount to a literature in itself. This ‘Kathāmrita’ narrates various episodes and incidents in the Saint’s life, together with the sentiments and opinions expressed by him. They

remind one of the precision, assiduity and loyalty of Boswell.

The translation is so happily done that it preserves all the spirit of the original, with its unflagging interest. The very simplicity and the directness of the narrative are so well brought out, both by the author and the translator, that even one who is moderately educated can follow the trend of it.



“SPEECHES AND WRITINGS OF DIWĀN BAHĀDUR
AMBĀLĀL SĀKARLĀL DESĀI. M. A., LL. B. Pp. 72, 277, 164
Price Rs. Rs. 2-8-0 (1918).

The late Dewān Bahādūr was one of the batch of the first graduates of Gujarāt and was known as the Prince of its graduates. He was also known as a practical economist, a sound lawyer, a high class educationist, and above all, a possessor of robust and healthy character. The introduction of Prof. Thākore is mainly taken up with the elucidation of these points, and stocked as it is, with incidents and stories, derived first hand does full justice to the hero of the story.

The speeches and writings which follow, both English and Gujarātī, by their fearless tone, logic and argument, straight talk and sturdy independance give a vivid picture of Ambālāl Bhāi, as he was in flesh and blood. There was great need to preserve in book-form the public utterances of one who was a valuable asset of our Province, and Mr. Thākore deserves our thanks for having done so.



“PARISHAD TRIVENI” :—By Vidyārthi Bhīmāshankar Sharmā Pp. 38 Price As. 0-4-0 (1918)

These are three essays in the form of speeches at conferences, all made in high-flown language, and padded with extracts from well-known authors. The same student-writer noticed in a preceding review, has pleased himself by trying to influence his fellow-students by piloting them to this sort of pilgrimage to a literary Triveni Sangama.



“SWĀMI VIVEKĀNANDA” :—Part II Pp. 323 Price As. 0-8-0 (1918).

Mr. Vasanji Dayālji Ganātrā has based this work on the English book of the Swāmiji called “From Colombo to Almorah” and a Bengali version of it “Bharat Vivekānanda” It contains the stirring addresses of the Swāmi, delivered enroute to Almorah, while travelling thereto from Colombo.



“GOPĀLA KRIS’NA GOKHALE NĀN VYĀKHYĀNO” :
Vol. I by Mahādeva H. Desai B. A., LL. B. (1918).

This is a translation of speeches made by the late Mr. Gokhale on Dādābhāi Navroji, Rānāde, Mehtā, W. C. Bonnerji, S. K. Ghosh, Sister Niveditā, Hume, Sir W. Weddurburn and Lord Northbrook and Home Charges, in different parts of India and England. It is embellished with fine portraits of some of these celebrities. The best part of the book is the short but most valuable Introduction written by Mr Gāndhiji replete with his unbounded admiration for and devotion to Gokhale.

It traces the history of their acquaintance which ripened into friendship though Mr. Gāndhi always maintained that he looked upon Gokhale as his master and guide and sat at his feet as his pupil. The translation is very well done, and will surely supply a want long-felt in the language.



“SWĀMI RĀMATĪRTHA NĀ SADUPADES’A” Translated by Kripāshanker Bechardās Pandit Pp. 462 Price Rs. 2-0-0 (1919).

This is the second volume of the speeches etc., of Swāmi Ram Tīrtha. The very fact that it has run into a second edition shows the popularity that the publication has attained and the hold it has taken of the people’s minds. The translation is well executed.



“SHRI RĀMAKRISHNA PARAMAHAMSA NĀN SAD-VACHANA” Translated by K. M. Dave (1920).

This is a translation from English of the compilation of M., a disciple of Rāmakrishna. The work is of absorbing interest, and was needed to acquaint the Gujarātī reader with the fact that the age of great religious men in India like Nānak and Kabir and Chaitanya has not ceased, but that our century has also produced equally great men. In the midst of a very busy practice and struggle with bad health we must say that it is greatly to the credit of Mr. Kevalrām that he has found time to present a translation to Gujarat, which is simple in language, and useful from more than one point of view.



“SWĀMI VIVEKĀNANDA PART V.” :—Translated by
N. B. Pandyā. (1920)

This is a further instalment of the lectures of the Swāmiji, rendered into excellent Gujarātī. The utility and the popularity of the series of which this book is only a part is too well known to be repeated.



“ĀRYA VIDYĀ VYĀKHYĀNA MĀLĀ” : by Gujarāt
Purātattva Mandir Pp. 244. Price Rs. 2-0-0 (1922)

It is a collection of eight lectures, all bearing on the antiquities, either of Gujarāt or of India in general. The subjects are of great interest; e. g., those of “Ancient Mathematics,” “Prākrit Language and Literature,” “Umar Khayyām,” and they have been treated with much intelligence and acumen.



‘ MANUS’HYA MĀNTHI MAHĀTMĀ ’ : by Harjivan
Kālidas Mehtā, Pp. 100. Price Re. 0-10-0 (1922).

Mr. Harjivan Mehtā is well-known as the preacher and a sincere preacher and worker in the cause of Theosophy. This book gives the substance of seven lectures delivered by him on the subject of the evolution of the mere man into attaining the highest Beatitude of Mahātmāship. The subject is religious and metaphysical and he has tried his best to make it popular; but we are afraid few people will understand it.



“PREMA ” (1925) is a translation of the late Bābu
Aświnikumār Dutt’s lectures before the Bāndhava Samiti

on Love in its most extensive sense. The translator Mr. Kaliānji Bhailāl Bhāi has added notes and a small biography of the Bābu to make the book more useful.



“KNOW THE (Present) TIMES ” : by Munirāja Sri Vidyā Vijayaji. Pp. 339. Price Re. 1-8-0. (1923).

Munirāja Sri Vidyā Vijayaji is a great student of Gujarāti and a forceful speaker. As a speaker, he generally speaks on the subject of the improvement and uplift which the domestic and social life of the Jainas requires, and the twenty-six different topics on which he effectively expresses himself in the book relate to that subject. It is a bugle-call to the Jainas to put their house in order and thus know the times in which they live.



“JĪVANA VEDA ” : by M. C. Pārekḥ, B. A. (1936)

Sixteen Bengali speeches of Brahmarshi Keshav Chandra Sen have been translated into very simple Gujarati, a characteristic of all his works, by Mr. Maṇilāl Pārekḥ, under the title of “Jivana Veda ” a title given by Keshav Chandra Sen himself, in so far as they reveal autobiographically the spiritual development in the life of the great Indian Saint.

Mr. Maṇilāl's Preface succinctly gives the history of the Brahma Samāja in Bengal and the share that some of its founders contributed to it. To serious minded people, the work gives much food for thought, and the translator has done well in putting the book before the Gujarāti reading public.



“SWĀMI VIVEKĀNAND NĀ PATRO” : Translated by Mohanlāl Dalichand Desāi, B. A. LL. B. Pp. 158. Price 0-5-0, 0-10-0, 0-15-0 according to style of cover. (1912).

Only a short while ago we have noticed another translation of the Epistles of Swāmi Vivekānanda. We doubt if there is room in our literature for two such translations. The pen of an experienced individual of culture and cheapness of price, are however, in favour of the one under review.



“LETTERS OF SWĀMI VIVEKĀNANDA” : by B. F. Karbhāri. (1912)

This neatly got-up volume will help the Gujarāti readers much to understand the great individuality and personality of Swāmi Vivekānanda. It is a collection of 70 letters and many more are promised in the near future. Mr. Bhagubhai could not have done a more useful work.



“THE JAINA NĪTI PRAVESHĀ AND KUMĀRIKĀ NE PATRO” (1915).

—Are two little brochures published by Mr. Māvji Dāmji Shāh. The first teaches morals, and the second are pieces of advice given to a girl in the shape of letters.



“HINDI LEKHA MĀLĀ Part I” : Pp. 298. Price Re. 0-8-0 (1916).

This volume consists of a collection of papers written by wellknown Hindi writers in their own language, and printed in Gujarāti character. This is an entirely new

departure on the part of this Society, and is, we expect, put forth in the nature of an experiment. We do not know how far the experiment would succeed, as the cultured Hindi in which the papers are written would not be easily followed by the inhabitants of Gujarāt. There are in all forty-one papers and they range over a variety of subjects including the military exploits of our Indian soldiers in the present war in Flanders.

This paper is one of the best and should be read widely, so that people at large might know how our brave brethren acquitted themselves on the battlefield of Europe.



“PRAVĀSINĀ PATRO” : by K. H. Sheth. (1916).

The price of this book is out of all proportion to its worth. In the form of “Traveller’s Letters” the writer has tried to combine entertainment with instruction on the social and domestic phases of a Hindu’s life. The subject is treated in such a way that the reader does not feel fagged but on the other hand is drawn to it and likes to pursue it.



“KAMALĀ NĀ PATRO”—translated by S. U. Yāgnik.
(1920).

Letters of Kamalā are well-known in English. They portray a perfect picture of Hindu domestic life generally, and more especially of Southern India. A translation of these letters was published in parts in the monthly “*Samalochak*” years ago. The translation now appears in book-form and furnishes delightful reading. The Introduction, which is really meant to say a few words in

praise of the translator possesses however the appearance of faintly 'damning' him.



“MAHĀTMĀJI NĀ PATRO”—Pp. 96. Price Rs. 0-4-0 (1922).

It is a collection of Mahātmā Gandhi's letters and the second describes his trial at Ahmedabad. The letters begin from the time he was in South Africa and are addressed to his sons and friends. The saintliness, sincerity and straightforwardness, which rule all his actions at the present moment, appear in their full vigour even then (say in 1909) and the letters reflect the writer in full glory. They are a lesson in themselves and no Gujarati should miss reading them.



“SAKHI NĀ PATRO”—By Maṇilal Nāthubhai Doshi. Pp. 100 Price Rs. 0-4-0 (1924).

These are letters supposed to be written by one girl-friend to another. They contain useful pieces of advice for being virtuous and chaste, supported by arguments from various sources.



“THE LETTERS OF SUSHILĀ ”—By Chimanlal Jechand Shāh. Pp. 202. Price Re. 1-4-0 (1925)

These letters are stated to have been written by a young wite to her husband, a College student. They breathe the atmosphere of the modern education of girls and the sentiments appear to be artificial, but all the same creditable for a beginner from whom we cannot

expect ripeness of opinion or sobriety in statment. Time is sure to improve the seed; the beginnings of a good harvest are there. They furnish pleasant reading for young boys and girls.



“JAWĀHARLĀL NEHRU NĀ PATRO”—Translated by M. M. Mehtā. (1932)

Pandit Jawāharlāl's letters to his young daughter, Indira are well known. They are translated in this book. They range over thirty-one subjects—every one of them important—from the Book of Nature and creation of the Universe to the Coming of the Aryas into India and the Rāmāyaṇa and the Mahābhārata. They bring out the Panditji as a deep scholar and a facile expounder of difficult subjects like natural history and the evolution theory. They are rather above the head of children like the ten years old Indira, but on the other hand sure to benefit every one old and young who reads them. The translation is intelligently done.



“KALĀPI NĪ PATRA-DHĀRĀ”—Published by Jivānlāl Amarsi Mehtā. (1932).

This is a companion volume to *Kalāpi no Kekāraṇ*. The poet's epistles throw a flood of light on his life and supply a clue to a real understanding of his poetry and ethics. The publisher has therefore, done a great service by bringing all these letters together under one cover, and placing them at the disposal of the public.

TRAVEL



TRAVEL



“KĀSMIR NO PRAVĀSA ANE KALĀPI NĀ SAMVĀDA”-
(1912).

This is a work from the pen of the late Thākore Sāheb Surasimhaji of Lāṭhi in Kāṭhiāwād. He was an educated prince who died in the prime of his youth. He wrote under *Nom de plume* of Kalāpi, and his poems especially have taken rank amongst the first class poems of Gujarāt.

The prose works of this prince-poet which comprise a description of travels in Kashmir and reviews of Sweden-burg's books, are here published in book-form and they furnish very good and instructive reading. Kalāpi's poems with annotations are promised by this Society also. And if they bring them out in this cheap form they will surely do a great service to our vernacular literatnrne.



“PRAVĀSA VARNANA”—by the late Shivalāl Dhaues'var,
(1916).

It must be very gratifying to the son of the late Kavi, who had during his lifetime attained some measure of success as a writer of verse, to be able to bring out a second edition of the book after thirty years after it was published first.

As the tutor to a brother of H. H the Rao of Cutch he had to travel to several places with him, and the natural scenery of places like Poona and Mahabaleshwar appealed to him. He has catalogued such sceneries in his book of verses supplementing the list with many words of admonishment. This kind of poetry is now passing away-going out of fashion.



“AMERICA NO PRAVĀSA”—By Ratansimh Dipsimh Parmār. Pp. 299. Price Re. 0-8-0 (1917).

A translation of Swāmi Satyadev's experiences in America, written in Hindi. The book furnishes most interesting and instructive reading. We would recommend every one to read it from cover to cover, as he would find much that is useful and much that is inspiring in it.



“ALAKĀ NO ADBHUTA PRAVĀSA” by J. P. Joshipurā M. A. (1918).

“Alice's Advetures in Wonderland”, a most delightful children's book in English is sought to be adapted to Indian life by the writer. He is fully conscious of the difficulties of conveying the exact situations, the inimitable humour, and the surpassing delights of this innocent narrative into his work. The woodcuts with their English associations add to them. So that it is no wonder if this production lacks the attractiveness of the original.

However as a first attempt there is much to recommend it, and we are sure that in spite of its deficiencies it would appeal to children and that its style, suited more

to educated and cultured minds, would not stand in their way.



“EUROPE AMERICA NO PRAVĀSA”—Sakarālā Dāyābhāi Vakil Pp. 158. Price Re. 0-8-0. (1921).

The writer has thrice visited Europe and once America. He narrates his experiences and thoughts in an extremely chatty style—just as he speaks, and consequently the language and style call for revision. He is fired by the present patriotic aspirations and claims to be an industrialist, and as such mercilessly exposes the weak spots in our methods of trade and commerce, and incidentally in those of sanitation, public and private hygiene and many other things.

He has passed a number of strictures on Indian Mill Agents, Steam-ship Company Agents, and other magnates which are well deserved. The book faithfully reflects the individuality of the writer, who is fond of tub thumping and as such known to many in Gujarāt.



“HINDUSTĀN NI TĪRTHA YĀTRĀ” : Jeṭhālāl Dev-shanker Dave. Pp. 617. Price Rs. 7-0-0. (1921).

This book is a very valuable guide in Gujarāti for intending pilgrims to holy places. It gives almost every information required and is up-to-date. We are sure it would be extensively used by those who desire to travel throughout India.



“KAILĀSA MĀNĀSA SAROVARA DARSHANA” : by Girjāshankar Badhekā (Gijubhāi). Pp. 186. Price As. 0-10-0. (1923).

This is one more translation into Gujarātī of the Marāṭhī book of Swāmi Hamsa, who has written a fascinating story of his visit to the Mānasa Sarovara in the Himalaya.



“HIMĀLAYA NO PRAVĀSA” : by Vrajlal T. Kāmdār. Printed at the Bombay Fine Art Printing Works, Calcutta. Pp. 128-16. Price Re. 0-12-0. (1923).

“HIMĀLAYA NO PRAVĀSA NE UTTARĀ KHANḌA NI YĀTRĀ” : by D. B. Kālekar B. A. Published by the Navajīvan Prakāshan Mandir, Ahmedabad. Pp. 170. Price Re. 0-12-0 (1923).

“NEPĀL NO PRAVĀSA” : by Nārāñji Puṣhottam Sāngāñi. Printed at the Gujarat Printing Press, Ahmedabad. Pp. 61. Price Re. 0-4-0. (1923).

We had only recently noticed a small book on travels into the regions of the Himalayas. It was written by Mr. Sangañi and we did not know at the time that his companion on that arduous pilgrimage was Mr. Kamdar, the writer of the first book. What was given in a brief narrative form by Mr. Sangañi has been expanded by his friend and he has been successful in producing an interesting and useful guide to future travellers. There are few books in Gujarati on this subject.

Mr. Kalekar's narrative has a beauty and individuality of its own, and interests the reader by its homely and personal touches. It has been left incomplete as the writer has had to go to jail.

“ The travels in Nepal ” bring home to the Gujarāṭi reader the conveniences and inconveniences of penetrating into that difficult region, and make him familiar with the traits and characters of its inhabitants.



“ IN THE RUINS OF SAURĀS'TRA ” : by J. K. Meghāni B. A. (1929).

The book is a description of the peregrinations of the writer, on camel-back, in carts and other old-world vehicles into the interior of Kāṭhiawad, which contains many romantic places.



“ MUNGO PARK'S TRAVELS ” : by Sumant Nāthji Bhaṭṭ B. A., LL. B. (1931).

Mungo Park's travels into the interior of Africa, and the narration of the work that he did as a pioneer in that direction, have had a fascinating effect on those who read the book in English. The risks and perils of such a travel and the adventures due to such a sort of life rendered into easy and flowing Gujarati are calculated to excite equal fascination in the Gujarat reader also.



“ KUDRAT ANE KALĀDHĀMA MĀN VĪSA DIVASO ” : by Dhīrājāl T. Shāh. (1932).

“ ELLORĀ NĀNĀ GUFĀ MANDIRO. ” : by D. T. Shāh. (1932).

The title of (1) means “ Twenty days amongst places full of natural scenery and art, ” and of (2) “ The Cave-Temples of Ellora, ” with introductions by Kaka Kalelkar

and N. C. Mehta I. C. S. respectively. A twenty days' tour in the Dang jungles of Surat, on the banks of the Godavari and the Narmada with places like Daulatabad, Khulbad (where Aurangzeb lies burried) and Ajanta thrown in is described here with the eye of an artist.

The power of observation and description displayed in both these books are of a high order, and the subject is so well treated as to arouse a keen desire in the minds of those who have not yet visited the places described in them to do so at the earliest opportunity.



“KHUS'KI AND TARI” : by Vijayrāi Kalyāṇrai Vaidya. B. A. Pp. 152. Price Re. 1-0-0. (1933).

Mr. Vijayrāi has vowed to devote his life to the uplift of Gujarāti Litarature. To accomplish it money is required, and he had to start in search of it. He therefore had to travel both on land (Khuski) and by sea (Tari). He travelled with open eyes and noted incidents, both grave and gay, important and trifling.

Having the faculty of wielding a happy pen, he has been able to set down his experiences and observations in a delightful vein. Karachi, Rangoon, Jubbulpore, Calcutta, and other places have been so described that they actually seem to be living before our eyes. We are glad that Mr. Vijayrai has not kept his diary to himself but published it.



“PRAVĀSA VINODA” : by Prof. A. K. Trivedi, M. A. LL. B. Pp. 240. Price Re. 1-0-0. (1935).

Prof. Trivedi has already written two “Vinodas” “Niyriti Vinoda” and “Sāhitya Vinoda,” both books of

a high order, the first having been translated into Marāṭhī also. The book under notice describes in chatty and simple prose and in equally simple verse, in part, the several incidents, humorous and otherwise, of the pilgrimages made by him in the North and the South with his relatives.

The verses remind one of those of Kavi Narmadāshankar who has described some of his travels in poetry, in as much as the verses put down mere matter of fact statements and seldom rise to any high level. However, for the purpose of "Vinoda"—amusement—they fulfil their object. They describe events of over two decades. Had Prof. Trivedi followed his present bent, the work would have shown, both in delineation and expression of ideas a higher ideal. He admits as much in the Preface.



FINE ARTS



FINE ARTS



“KALĀVANT OR THE SCIENCE OF INDIAN MUSIC”:-

By D. N. Paṭel G. B. V. C., Cherāg Printing Press, Bombay,
Pp. 194 Price Rs. 2-0-0 (1905).

Dr. Paṭel is well-known in Bombay as an expert in Indian Music, and as a public lecturer on the subject. This book is a collection of his lectures, to which he has added certain mythic tales, such as the powers wielded by the different Rāgas, e. g., Shri, Āsāvārī, Dīpaka, the miseries that King Vikrama had to endure on account of his having slighted a certain Rāga, etc. The book makes pleasant reading though its form interferes with the continuity of the subject and consequently fails to sustain the interest of the reader. But the impression left at the close of its perusal is that the author is proud of his subject.

To those who live on this side of India, this statement means much. The tendency of the bulk of the Pārsi community to which the author belongs, has of late been to slight and look down upon everything Indian and hence to find in their midst an individual, who cultivates Indian music and the Gujarātī language, is a most gratifying circumstance. He makes one more of the already thinned ranks of Parsi Gujarātī writers.

The language at times rises to poetry, though it must be said, that it is neither cultured nor easy. The author has travelled over various parts of India, and the appendix at the end describing the several vogues of dances observed in India, is very informative. The description of the Tānjori dance is simply fascinating. A more sustained and systematic work on popular lines from the same pen would be highly welcome.



“STRIYO NO SĀTHI I. E., GUṆTHAṆA KALĀ” Pp. 180. (1908).

The authoress has chosen her models from various English works on Knitting, and has illustrated her instructions with drawings and pictures to guide the hand of the beginner. It is remarkable as a production in Gujarāṭi coming from the pen of a Pārsi lady. We say remarkable, because in spite of the efforts in several directions in the community to part from all the moorings which bind them to this country, its language, its dress, its customs, works like this show that it is difficult to do away with the heritage of centuries and that Gujarāṭi will have to serve as their mother-tongue for some time to come.



“THE PICTURE RĀMĀYANA” :-By Bālāsāheb Pandit Pant-Pratinidhi, B. A. Chief of Aundh. Price Rs. 0-12-0 (1916).

That an Indian Prince should so far be an expert in the art of painting, that he should evolve the whole story of the Rāmāyana in a series of striking coloured pictures from his own brush is indeed a matter which should be noted with pride.

This is an *edition de luxe* of the Rāmāyana in pictures printed on art paper ; its get up is in every way worthy of its princely author, in order to make it useful over the whole of India, the letter-press giving the descriptions of the episodes forming the subject of the pictures, besides being in Sanskrit (the original *S'lokas* being quoted) is printed in the six chief vernaculars of our country. Marāṭhi, Gujarāṭi, Canarese, Tamil, Hindi, and Bengālī. The introduction to the Gujarāṭi edition is written by the Hon'ble Mr. Lallubhāi Sāmaldās, C. I. E. and it gives a very good idea of the subject.



“CHITRA VIDYĀ SHIKSHIKĀ” :-By K. A. Patel. (1917)

This is the only work of its kind in Gujarāṭi, and the writer is therefore, hopeful that it would prove very useful to the student-class as well as to their teachers and to those interested in Fine Arts. It owes its origin to the desire of H. H. the Maharājā Gāekwād to have school-manuals prepared on all such subjects.



“BHĀRAT S'ILPA” :-Published by Manibhāi Dwivedi, Navsāri, and printed at the Anāvīl Press, Surat. Pp. 96 Price As. 0-10-0 (1923).

This is a translation of Shrijut Abanindranāth Tāgore's book on “Indian Art.” The subject is technical, besides it is rendered into Gujarāṭi in such high-flown language that very few people are likely to understand it.



‘SHRI KRIS'NA CHANDRODAYA CHITRA-KATHĀ’:-
By Shāh Bālubhāi Fulchand. (1924)

It is a small book of 19 pages of a most disappointing kind. Its object is to illustrate several incidents in the life of Krishna by means of pictures, but the pictures are miserable and sloppy, and the letter-press hardly better.



“LOKA SANGĪTA” :-By Nārāyaṇa Moreśwar Khare. Pp. 80
Price As. 0-12-0 (1925).

This attempt to find out the Sangīta or music lying concealed in popular songs and treat of it on scientific lines is the first of its kind in Gujarāṭi. As a pioneer, it is an excellent performance, and those who are familiar with the technique of the subject will fully appreciate it. The intimate knowledge of the writer of the art and science of music peeps out from every line.



“ NRITYĀNJAṬI ”—Published by Shayda Sadik & Co. (1929).

Ragīṇi Devi is trying her best to familiarise America with the conception of the art of dancing and the science of music as cultivated in India. This is a translation of her work with a short Introduction from the pen of Mrs. Lilavati Munshi. Pictures of Ragīṇi Devi in various poses of Indian Dance are an attractive feature of this small book in addition to the explanations of the technique of the art, attempted to be rendered into language as simple as its subject-matter would allow.



“ SANGITAKALĀ DARSHANA ”—by Paṇḍit Mahārāṇi shankar Sharmā. (1931).

Kavi Mahārāṇishankar Sharma, a Gujarati poet and a teacher, appears here in the role of a music artist. He

furnishes a long felt want in Gujarati literature by his present treatise on Indian music. Music as an art occupies a prominent place in the cultural life of a nation.

The author of this scientific treatise on Indian music has made a very laudable attempt to compose songs in simple Gujarati and set them to music in different tunes. The notation that has been adopted is such as can be easily understood. The ascending and descending notes are given in case of every Rāga and their amplification is also shown. A statement of particulars of different times is given at the outset. The theme of the songs is varied, covering from pure devotional songs to those inspiring patriotism. This happy combination of a poet and a musician has created enough material for a music student.

With the help of experts like Messrs. Jambekar and Bapaṭ Mr. and Mrs. Mahārānīshankar managed to achieve mastery over the science and the present work has been the product of their combined effort. The work will supply a great want in the Gujarati language and will certainly be valuable to those wishing to have a training in the art.



“ KALĀPI CHITRA-DARSHANA ”—(1933).

The eleventh Session of the Gujarātī Sāhitya Parishat was held during the Christmas holidays (1933) at Lāthi in Kathiawad. Lāthi has been immortalized in Gujarati Literature as the place where the Prince-Poet Surasinhaji, whose *nom-de-plume* was ‘ Kalāpi,’ reigned and wrote his poems. Taking advantage of this event, the publishers have brought out this sumptuous volume of ‘ Kalāpi

Album,' containing excellent illustrations of the life and life-work of the Poet, both of them being romantic in so far as he married his wife's maid-servant and made her the queen of his heart.

It contains 30 photos from life, 15 pictures depicting Kalāpi's poems and scenes from those poems, 6 illustrations of places of interest connected with him, an appendix containing the letters of the Prince to his wife and friends, and an introduction in English from the pen of the wellknown writer Kanayalal Munshi. The get-up of the work is excellent from an artistic point-of-view, and the publication furnishes a land-mark in Gujarāti literature in this direction.



'SANGĪTA MANJARI"—Parts I and II by B. D. Kulkarni (1936).

This book contains songs adapted to music, such as would interest school children. The technique is given by one who knows his subject well and teaches it in schools,



"UTTAR HINDUSTĀNI SANGITA NI AITIHĀSIKA SAMĀLOCHANĀ"—by Pandit V. N. Bhātkhaṇḍe. (1936).

Mr. Bhātkhaṇḍe is known all over India as an expert in the art and science of Indian Music, as well as its technique. He delivered a very learned discourse on the subject at the Baroda All-India Music Conference. This translation of it into Gujarāti is done very well and will interest those who have to do with the subject. A short biography of Mr. Bhātkhaṇḍe and an Index add usefulness to the book.

SCIENCES



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“ĀROGYA VISHE SĀMĀNYA JNĀNA ”—by Mohandās K. Gāndhi. (1913).

These hints on health by Mr. Gandhi are the result of his own varied experience in the preservation of health. His stay in England, his numerous imprisonments and his simple Spartan life has made him acquainted with many hygienic truths; truths about food, dress, cleanliness etc, and he has set them out here, in a very “taking” style.

We are sure that whoever reads this little book would, when he finishes it, find himself wiser for the exertion. He says, avoid tea, tobacco, avoid rich food, and idle life, and then see how you prosper.



“ĀROGYA VISHE SĀMĀNYA JNĀNA ” : by M. K. Gāndhi. (1917).

“General hints on health ” is a small book written and published by Mr. Gāndhi years ago. Like his life-work it bears the stamp of close study, thorough understanding of his subject, and fearlessly outspoken advice. He explains in language which even a child can understand, the constitution of the human body and the means of its preservation. He is an out-and-out supporter of fruitarianism, and he himself has been subsisting upon

food (fruits and nuts) which require no cooking even. Every word in the book is well thought out, and the ideal of plain-living is set out in such an easy way that one finds it difficult to resist the temptation of giving it a trial.

Some of his views which border on the extreme, as for instance, that every man should become his own scavenger, or that all males should live celibate lives, would have to wait for a pretty long period—perhaps for good—to be accepted in practice by the world at large, still they should not be allowed to obscure the immense good that lies in the many maxims of health he has enunciated in the book.

We wish every household in Gujarāt possessed a copy and studied it and that every vernacular of India had a translation thereof.



“CHCHĀLO PĀLO MARI MASĀLO” : by D. P. Madan & Co. (1916).

This book which contains numerous recipes for ordinary complaints and serious diseases, is a very useful work. It points out a number of household remedies, whose chief recommendation is their cheapness, and easy procurability since only indigenous drugs are referred to. We wish it to be widely known, specially as imported drugs and medicines are becoming dear and scarce.



“ĀROGYA NI VĀRTĀO Part I.” : by Dr. Hariprasād Vrajarāi Desāi. Pp. 59. Price As. 0-4-0. (1919).

This is a small book but it contains very valuable matter. The importance of cleanliness requires to be in-

culcated into the minds of juveniles in a way which should impress and appeal to them without boring them, and that has been done here by the writer. As to why the teeth should be kept clean or as to why we should take exercise or live in well-ventilated houses, and many other equally important things have been stated in such a simple way, that they are sure to go home to the readers.



“VADODRĀ NI SHĀRIRIKA SUDHĀRANĀ ANE ĀROGYA MANDIR” : by Prof. G. V. Māṇikrāo. (1919).

The writer is the director of a well-known gymnasium at Baroda, and is known all over Gujarāt as one devoted to his art and profession. Such a person is not necessarily a good exponent of his art on paper nor can he be always to the point. The book furnishes very discursive reading; its main purpose, the cult of physical exercise, takes up only a small portion of the contents.



“OUR TEETH” : by Kaikhusru Dorabji Jilā. Pp. 37. (1921).

This book is an attempt by a lay-man to impress upon children and elders the care they should take to keep their teeth sound and healthy. It is intended for free circulation amongst children and furnishes both instructive and interesting reading as it is written in a simple style.



“AKHŪTA JIVANDORI OR THE WAY TO BECOME LONG LIVED” : by C. I. Gordhandās. Pp. 202. Price Re. 1-0-0. (1923).

The author is a retired Government servant. He came in contact with Mahātmā Nijabodha Swarūpa, the polyglot Swāmi and through him acquired certain recipes, which, if followed properly, tend to increase human life. The chief of them is judicious fasting. Besides this, other very simple remedies, with and without household drugs, are suggested and the book is altogether an interesting collection.



“CARE OF THE TEETH AND THE MOUTH : by K. D. Jilla. Pp. 145. (1923).

Everything relating to these very important members of our body is treated in this book in a very simple way which would appeal to a lay mind and if the directions given therein are followed they would no doubt give good results.



“VAGARA DOKAḌĀ NO VAIDA ” : by Ravishankar Ganeshji Anjārā. Pp. 379. Price Rs. 2-0-0. (1928).

The title of the book means “A Doctor without Fees” and it aptly describes its contents. If it is properly studied it is sure to make good the claims it makes as so much information about our body, its ailments and remedies is given in it, that a layman can easily pick up suggestions suitable to his cure and act accordingly. The writer is an admirer of the fasting cure.



“SHĀRĪRA VIJNĀNA ” Pp. 240. Price Re. 1-0-0 (1924).

This Model Dakshināmūrti Vidyārthi Bhuvan of Bhavnagar caters for the bodies as well as the minds of its

pupils. A series of interesting papers on all that goes to make up a sound body written in the simplest of styles is to be found in this book. Students are told how and why to take care of every member of their body, and the lessons on these subjects are driven home with apt examples.



“ ĀROGYA SHĀSTRA ” Pp. 143. Price Re. 1-0-0. (1924).

This is one of the school-books published by Mess. Macmillan & Co. Ltd, Bombay; it is a translation of Major Hutchinson's Hygiene for Girls. We have found it very well done and the important points of domestic hygiene and sanitation are well brought out.



(1) BĀLA CHIKITSĀ. (2) RASĀYANA SĀRA SAM-GRAHA. (3) VAIDYAKA CHIKITSĀ-SĀRA : By Vaidya Gopālji Kuvarji Thākṛur. Pp. 116, 238 and 316 Price Re. 1-0-0, Rs. 2-0-0, Rs. 3-0-0. (1925)

Ayurvedic treatment of diseases is slowly making progress, and one comes across many patients, who desire to know what the indigenous treatment for their complaints is and how it can be had. To such persons, these three books furnish a mine of information; the last book, for instance, gives five hundred and one prescriptions, with the cases to which they apply. The Vaidyarāja owns a pharmacy and edits two medical journals, besides being a successful practitioner. Books written by him should, therefore, prove of great use.



“NIGHANTU ĀDARSHA” Part I. :-By Vaidya Bāpālā Garbaddās Shāh. (1928)

This substantial book is a treatise on the *Vegetable Materia Medica* of our country, and contains various valuable prescriptions of renowned authors with critical notes. Ample quotations are given from various Literatures and the utility of about 700 different medical plants discussed, their names in the different Vernaculārs and their Latin equivalents find a place in this book, which on the whole is a most remarkable work turned out by a native Vaidya, on the most up-to-date research lines. It is bound to prove useful to the profession and to those laymen who take an interest in medical drugs and there are many such amongst us,



“BRAHMACHARYA SANDESHA” :-By Hardeva Prabhu-rām Vaidya. Pp. 208. Price Re. 1-0-0 (1930).

“Confidential Talks to Young Men” : This is how the author describes his book. It is an attempt to explain to young men the mystery of sex-relations, and is a translation of a Hindi book written by Prof. Satya-vrata Siddhānta Alankār of the Kāngḍī Gurukula. The cause of Brahmacharya is vigorously pleaded and young men are told many unpleasant things, which they are earnestly asked to eradicate from their character and behaviour. The translation is made in simple language.



“SŪRYA NAMASKĀRA” :-By H. L. Shāh. (1931)

The Pant-Pratinidhi-Chief of Aundh—has revived an old method of physical culture and called it Obeisance

to the Sun. He has written both in Marāṭhi and English on the utility and the excellence of the system. Its exercise entails no expense ; it is simple and can be performed at home ; it takes very little time and has already produced remarkable results and cured many complaints, both amongst men and women.

The Chief Saheb has made the Namaskāras compulsory in his State School. This Indian method of physical culture deserves to be widely known and hence this translation should be considered a welcome step in the direction.



“MEDICAL JURISPRUDENCE” :-By Vaidyarāja B. G. Shāh, (1931)

Till now no good book was written in Gujarāti on this highly important subject though Bengal possesses two such books. Lyon’s “Medical Jurisprudence” is one of the best text-books in India for this purpose and Vaidyarāja Bāpālāl has mainly followed that book, though he has consulted many others also—in preparing the one under notice. He has done his work extremely well and supported his conclusions by reference to Sanskrit works also,



“LINGA VICHĀRA” :-By Dr. Chandulāl Sevaklāl Dwivedi, M. B. S. (1931)

This is an independently written work on the life of man from birth to old age, i. e., it gives hints and suggestions as to how a child should be brought up, how one’s

youth should be passed, what an old man should do to make his old age comfortable and happy,



“ABHINAVA KĀMASHĀSTRA” :-By Vaidyarāja Bāpālāl G. Shāh Pp. 369 Price Rs. 2-8-0 (1930).

The English equivalent of the title of the book is “The Laws of Sexual Philosophy.” The writer is a medical man, well-versed in his craft, as he has published works bearing on his profession, which show a deep study of his subject—Indian Medicine.

In writing the book under notice, he has made use of standard works of the East as well as the West; all throughout, he has taken care to give his own suggestions and observations, which are shrewd and valuable. The treatment of the subject is technical.



“DAMPATI SHĀSTRA” :-By Nārāyaṇa Visanji Thakkur. (1932)

The author has considered the causes of a happy and an unhappy married life from different points of view and has read about 11 sanskrit, 43 English and American, 3 Bengali, 5 Hindi and 5 Marāṭhi books on the subject of Sexology before venturing to write this work. He has grasped the essentials of this important topic very well and expounded them in a practical way. As is usual with him, he never makes a statement without quoting his authority in original. He has, with his admirable equipment for this task been able to produce a good book, indeed.



“DĪRGHĀYU KEMA THAVĀYA ?” :-By R. B. Dr. P. R. Zothari. (1932)

“How to attain Longevity ?” This is the subject on which the author offers his views and observations. They are in Part I, a translation of Dr. Hermann Webber’s Longevity and the means for the prolongation of life, and in Part II, of portions of Dr. Lorand’s Life-shortening Methods. But the recommendations of those European doctors have been modified so as to suit Indian conditions and the result is a book of great use to social and public health workers.



“SANGHA VYĀYĀMA” :-By Prof. Manikrao. (1932)

Prof. Manikrao of the Jumma Dada Gymnasium of Baroda wrote a booklet in Hindi on physical culture and discipline. This small book is a translation of it and will be found of great use to those who have to deal with masses of children and youngsters for the above purpose.



“ĀNKHA ANE CHASHMĀ” :-By Dr. T. L. Shāh L.M & S. (1936)

Dr. Shāh’s little volume on “Eye and Spectacles” is crammed with information relating to the structure of the eye, eye ailments and the help given by glasses. Shashikānt & Co., are manufacturers of spectacles and therefore in a position to speak in detail about the subject.



(1) “MANDĀGNI ” (2) “MANDAWĀDA KEM MATA-
DAVO ? ” (3) “MĀNĀSA MĀNDO KEMA PADE CHHE ? ”
(4) “BRAHMACHARYA ”. (1937)

These four pamphlets are from the able pen of Dr. Jātashankar Nandi N. D. (New York). N. D. (Bezwada) M. M. S. A. (N. Y.) Vice president of the Academy of the Indian Naturapathic Association, and form parts of a series called ' Jeevanprakāsha Granthamālā ' published by a Society with a suggestive title " Ārogyarakshaka Jñānaprachāraka Granthamālā " and available at a very cheap price from Sābarmati (Ahmedabad). The pamphlets are designed to preach the natural laws of health among the masses, and discussion on Brahmacharya, loss of appetite etc.



‘ JYOTISH SHIKSHAK-PARTS I and II ’ : by H. G. Master, Bombay. (1913)

The writer of this book claims that a perusal thereof is likely to acquaint the reader with the principles of Astrology. The exposition of the Science seems at least to have been made by one who understands his business. Otherwise the work is a bit technical.



“ HINDUSTĀN MĀN THATĀN VĀVETAR KARVĀNI RĪTA ” : by Dulerāi C. Anjārī. (1910).

The book treats of the various methods followed by the Indian cultivator in producing his crops of cereals, oil-seeds, pulses, vegetables, etc. It suggests a number of improvements all of them being the result of practical experience, as the author, for the last fifteen years, has been in the line itself. It is a moot point whether the very conservative and illiterate class for whom this useful book is written would ever be moved to take advantage

of it; even to a lay reader, it is likely to prove an interesting and instructive treat.



“KHEDUTA NU PAṆCHĀNGA” : by R. B. G. H. Desai, B. A., LL. B. (1916).

Rāo Bahādur Govindbhāi Desai, the Subā of Kāḍi District in H. H. the Gāekwad's territory is well-known as a practical well-wisher of the agriculturist, and this Almanac of the agriculturist which comprises many subjects useful to that class is the result of his labor. It is the cultivator's *vade mecum*, and contains guidance for the use of a novel and economic plough, and other agricultural implements.



“THE ART OF GRAFTING AND BUDDING” : by D. C. Amin, F. R. S. II. (London). Pp. 183 Price Re. 1-8-0. (1922).

Mr. Amin has studied Horticulture in England and adapted his knowledge to the condition and climate of Gujarāt. To those, therefore, interested in horticultural pursuits, the book is sure to prove of great help, as the writer has written on practical and not on theoretical lines about the requirements of the subject.



“KALMI BORO NO BAGICHO” : by Dāhyābhāi Chhotābhāi Amin, F. R. H. S. (London), Napean Sea Road, Bombay. (1922)

This is a small book of twenty-six pages, and treats of the way in which plantations of Bor fruits (Jujubes) can be made to yield profitable results. The fruit grows wild in Gujarat and practical hints for its cultivation are given by the author who is familiar with such work.

“ Khetra-Vasti Nān Mandalō ” : by Chhotālāl Patel, B. A. Pp. 257. Price Re. 1-0-0. (1923).

This book, big in size, and solid in matter, contains a very thoughtful statement, based on Pratt's "Organisation of Agriculture" and "Transmission in Agriculture" and various other books and magazine articles in English on the subject, and from cover to cover bristles with statistics and suggestions for the improvement of the agricultural community. Only a few of the contents of its Chapters would give the reader an idea of its comprehensiveness. Chapter 2nd deals with the enormous increase in the egg trade of Europe and its reasons; some of the subsequent Chapters deal with the state of the tillers in Denmark, Germany, France, Belgium, Italy, Holland, Hungary, Switzerland, Siberia, Servia, Luxembourg, America, Ireland, Australia, England and Japan.

The state of Agriculture in India has a whole Chapter devoted to it and the Baroda State is similarly honored, while the book winds up with many useful suggestions. The much discussed problem of Co-operative Credit Societies is not neglected and on the whole we have no hesitation in saying that Mr. Patel has produced a work which must prove useful to those who are interested in the improvement of the condition of the agriculturist but are ignorant of the English language.

Still one thing, unfortunately, is certain, viz., that it will not prove beneficial to the class for whom it is prominently meant, because firstly, most people belonging to the cultivator class are illiterate, and secondly, even for those who can read and write from amongst them, the

treatment of the subject and the rather cultured and high-pitched language of the book, would prove a stumbling block as being entirely above their powers of comprehension. The lay reader, therefore, only would find in it much food for thought and instruction, without being bored, although the subject is a bit technical. The price, thanks to the patronage of H. H. The Gaekwar, is kept so low as to make the work generally available, and hence we recommend it strongly.



“VANSPATISHĀSTRA ĀRTHIKA DRISHṬI” by Prof.
Chhotālal B. Purani, M. A. (1915).

Books on scientific subjects are so few in Gujarāṭi that this book deserves more than a passing notice. It contains a readable and yet a scientific account of the various economic botanic products of India with special reference to Gujarāt and the Bombay Presidency. Detailed treatment is given in Part II of the important products like Rubber, Vegetable Fibres, Tannins, Lac, etc. and of the technical processes involved in their industrial utilisation.

The author deserves great credit for his care in the selection and coining of new technical words for which no corresponding Gujarāṭi expressions were available, and for the general clearness and lucidity of explanation. It is needless to say that there is great scope for work in this direction and that popularisation of the methods and results of science deserves greater attention than hitherto accorded to it.

The book should prove useful to the general reader in understanding the industrial possibilities of botanic products of the country and also should appeal to all teachers as providing material for nature-study and for combining scientific knowledge with daily experience. How few of our young boys and even men know of Indian plants, their names and their uses ?

There are one or two defects in the book that could have been easily avoided. The Contents could have been better arranged than in the order followed by Watt in his Dictionary of Economic Products; a few pages out of 540 could have been well spared for introducing the reader to the elements of Botany; and the morphological description of the mono - and di-cotyledon plants given in "Vegetable Fibres" could have formed the part of the separate Explanatory Chapter.

However these defects do not mar the general utility of the book; and it is hoped that the Gujarāt Vernacular Society will take steps to distribute the book to all village schools so that a maximum number of people shall know of the industrial possibilities of the vegetable products which are so numerous in our land of agriculture.

The books published by the Society are so little advertised and so little known among the general public that it will not be out of place to suggest that a campaign of a more thorough distribution of the new literature deserves a more prominent place in the programme of the Society.



“SRASHTI NI UTPATTI” by Kalyāṇarai N. Joshi, B. A. (1918).

Prof. Robert MacMillan’s “The Origin of the World” published by the Nationalist Press Association is the basis of Mr. Joshi’s book. The subject is interesting and the translator being himself a science man has been able to conserve the interest, which alone can attract a lay mind to instruct itself in such matters. We think the book is well written.



“VIJNĀNA PRAVESHIKĀ” by Prof. C. B. Purāṇi, M. A. (1918).

Though this book is a translation of an English book called the ‘Foundations of Science’, in the Peoples’ Book Series, it has been so well done that it almost reads like an original work; the reason being that the writer is himself so full of the subject-matter of his book, that he has had to make no effort in presenting the outlines to his readers. The drawbacks to be found in it are inherent in the subject itself, and it is always so difficult to avoid them.



(1) “PHRENOLOGY” (2) “PHYSIOGNOMY” by N. B. Paṇḍyā. (1918).

The study of both these sciences is fascinating and it is highly creditable to Mr. Paṇḍyā that living in such an out of the way place as Songhaḍ Vyārā and serving in the Postal Department as a Postmaster there, he has found leisure to pursue this hobby of his to such an extent as to publish the result of his studies in these two books.

We are sure that to any one with leisure enough to look into the practical side of their contents, the works will furnish a reliable guide. The pictures which illustrate the writer's theses have not come out well, but then it is open to every student to select his own model.



“ UDBHIIVIDYĀ NUN REKHĀ-DARSHANA ” by Lalitāprasād Shivaprasād Dave, B. A; B. Sc., LL. B. Pp. 181. Price Re. 1-0-0. (1919).

The book, a further contribution to the Shri Sayāji Sāhitya Mālā, inaugurated by the liberality of H. H. the Gaekwar of Baroda, is a translation of an English work, Stopes' "Botany, the Modern Study of Plants." The way in which the translator has handled his subject, together with the glossary given at the end, is sure to make it interesting to those who are interested in the subject, and we think it is a useful addition to the scanty literature in science which we have at present.



“ KAROLIĀ ” : by Bhānūsukhrām N. Mehṭā. (1920).

Mr. Bhānūsukhrām seems to be facile princeps at the work, because not a batch of the books of the Sayāji Mālā sent to us passes without his having a name in it. This time he has selected “ Spiders ” : Karoliā. We fail to understand why his choice has alighted on that little creature which is always inviting unsuspecting flies to walk into his parlor, in preference to frogs, or beetles or bats, for the matter of that, as they are all equally useful (?) members of creation.

Of course, this is not his own composition : it is a translation of Warburton's "Spiders" which he has embellished with his own notes and observation. We only hope the reading public would betray as much enthusiasm in reading it as the translator betrays in translating it. Frankly, is the magnificent amount of Rupees two lacs meant to be frittered away on such treatises or is it meant for a better purpose ?



- (1) "SUKHI SHARĪRA" : by Dr. K. B. Diveṭiā, L. C. P. S.
 (2) "KOSH NI KATHĀ " by G. N. Mehtā. (1921).

H. H. the Gaekwad has set apart a sum of two lacs for the encouragement of vernacular education; the interest derived from this sum is being spent by the Educational Department for promoting various branches of school-education by the creation of a couple of series of books calling them Bāla Jnāna Mālā and Sāhitya Mālā, subdividing them into History, Biography, Science, Ethics, Religion etc. Some books are meant for children and some for adults.

The two books mentioned above are intended for juvenile instruction; one is taken up with instructions for keeping up one's body sound, and the other traces the history of a cell. The first is all right as it does not say anything more than what one would find in a sanitary primer; but the second, we think, though written with the best of intentions, would never be understood by children.



"JĪVA VIDYĀ " : by Prof. C. B. Purāṇi, M. A. (1921).

This book belongs to the Sāhitya Mālā or Literature Series, one of the subdivisions of which is Science, and is a translation of Henderson's Biology. To those who can follow the subject with the aid of the glossary of difficult words at the end, it would appear to be very fascinating as the mystery of cells, protoplasms, and other organisms, is tried to be explained in as easy a language as possible, but the translator himself is conscious of the inherent difficulties of his task, and we are afraid that the subject can never be popular.



“REPORT OF THE VIJNĀNA SAMITI” (1924)

The Gujarāti Sāhitya Parishad has of late established a Science Section and the Report embodies the work done by it ; though not encouraging, it bears the stamp of sincerity on the part of its workers who have under discouraging circumstances tried whole-heartedly to prevent the section slipping into a moribund state by means of public lectures. As the print shows, they are useful and interesting. The collection of scientific terms, at the end, is a step in the right direction.



“EASY SCIENCE” :—By Dāhyābhāi Pitāmbardās Derasari Bar-at-law Pp. 145. Price As. 0-12-0. (1925)

Mr. Derāsari as a teacher, had to teach science to his pupils. In order to lighten their task he wrote out his subject in Gujarāti and it was found so useful that a second edition has been called for. We want such books in Gujarāti, as they help in the teaching of such subjects in our vernacular and also popularise science.

“HYPNOTISM AND MESMERISM” :—By Sakarchand Māṇikchand Ghadiali Pp. 408 Price Rs. 5-0-0. (1925)

To those who feel interested in hypnotism and mesmerism and who are unable to read books in English and other foreign languages the contents of this book will furnish a sure guide, because the writer has not only studied the science in books, but has practised it himself and he sets down his postures and pictures. It is his experience that the application of the doctrines of this science cures physical ailments also.



“RASĀYANA” :—By R. G. Modī, M. A. Pp. 196 Price 1-12-0 (1926)

Lime, salt, pearl, mercury, talc, gold, silver, copper and many such other articles have their medicinal uses. Their different preparations were being used extensively in old times and even now are not out of use. An interesting and scientific exposition of the processes of their preparation and use is to be found in this book which will repay perusal.



“VIJNĀNA VINODA” :—By Popatlāl Govindlāl Shāh M. A., B. sc. Price Rs. 1-8-0 (1926).

This is a collection of writings contributed at various times to periodical publications by the author. Literature bearing on scientific subjects is very meagre in Gujarati and Mr. Shāh has made it the object of his life to try to remove that blame as much as in him lies.

Though engaged as a high officer in the Imperial Audit and Accounts Service and immersed up to his

shoulders, in figure-work he still finds time to write on the subject dear to his heart and the result is a very valuable contribution in the language on the subject. He has treated such subjects as Water, Dust, Diamond, etc., in the most popular way possible and even ordinary readers are sure to follow them easily, and if that is done, the writer's object is gained.



“VIJNĀNA VICHĀRA” :—By Popatlāl Govindlāl Shāh,
M. A., B. SC. (1929)

Amongst the very few Gujarātis who are making genuine exertions to build up a literature of Science in the language Mr. Shāh is one. This book of his is written on the model of Thomson's “Introduction to Science” and the reader would feel that this model has been copied and carried out most successfully. The Chapters contain most valuable and useful information as to the history and development of various sciences and altogether this book supplies a long-felt want in Gujarāti. This is likely to prove a landmark in the path of scientific literature.



“VIJNĀNA NO VIKĀSA” :—By Revāshankar Oghadbhāi Sompurā, B. A. Pp. 419 Rs. 2-8-0 (1930).

“Development of Science”, that is what the title of the book means. Its first four sections and a part of the fifth are based on an American work, History of Science by Henry Smith Williams and his son. The history of Science and its essentials are well told, and whatever of

science and art flourished in India has not been neglected.

A very short but an appreciative introduction by Dr. K. G. Naik, D. Sc. of Baroda, ought to hearten the writer for future work. The last Chapter of the last (5th) Section—the scientists of India—is an informing one and furnishes interesting reading. The price is heavy and will come in the way of making the work popular.



“A SHORTHAND GUJARĀṬI PRIMER” :—By M. B. Divetia. (1910)

Methods of shorthand writing have now become the life and soul of a certain branch of literature in Europe, and any attempt therefore, to train the Gujarāṭi language into that channel would be extremely commendable. Looking at the little pamphlet before us, we must say that the writer has made an admirable effort to adapt Gujarāṭi to shorthand. He is of opinion that it is bound to present some difficulties in practice, and we too are of opinion that whatever difficulties there might be in the path of its success could only be seen when the method was extensively in use. This is the first attempt of its kind, and it deserves a thorough trial, especially as its extensive practice is bound up with great possibilities in future.



“MAGIC LANTERN” :—By H. G. Shāstri. (1918)

Of late the use of magic lanterns and their slides has become so universal that a book dealing with their make and their exhibition was wanted. This book supplies the want,

“HĀTHA VANĀTA Parts I. II”. By Tārachand Popaṭlāl Aḍaṇḍa L. T. M. Pp. 138; 426. Price Rs. 1-8-0, Rs. 3-8-0. (1922-23).

This is just the sort of book required at the present time, when a revival of home textile industry is taking place. The first Part explains everything in the process of cloth-making from cotton to spinning and the second Part from yarn to weaving. Every process is illustrated by means of diagrams, and the explanation given is first-hand, coming from one intimately acquainted with the working of the process.

The art of spinning and specially of weaving is in a moribund condition in Gujarāt, and unless something is done in the way of conserving it by means of books it threatens to disappear. We, therefore, welcome this genuine effort in that direction.



“PĀKA-SHĀSTRA” :-by late Mrs. Keshav Bā. (1922)

The recipes given in this book for the cooking of various toothsome dishes are simple and said to be the direct result of and tested by personal experience. The late Mrs. Keshav Bā belonged on her father's side to the gifted family of R. B. Bholānāth Sārābhāi, and as such it is in the fitness of things that a collection of such recipes should come from her. She has adapted various Pārsi, English and Mohammedan dishes to our own, having eliminated their objectionable features, and as such it is an advance on some other previous publications in the same line. A very interesting sketch of her life forms the Introduction to the book.

“ MALLA VIDYĀ ” by :-Bhagirath H. Jeshthi. (S. S. Mālā, Baroda). (1922).

This is a treatise on the art and science of wrestling, written from original sources with illustration and practical hints on the subject.



“ DESHI RANGA ” Published by Rāmdās Mohandās Gāndhi, at the Navajivana Printing Press, Ahmedabad. Pp. 56. Price As. 10. (1923).

Dr. P. C. Ray's book on indigenous (Indian) colours in Bengālī has furnished the text of this brochure. As to its inestimable value to those who are working for the improvement of our dyeing processes by means of indigenous colours, there cannot be two opinions.

The colours, if the directions are followed, can be manufactured at marvellously cheap prices, and from articles lying at our very door. The colours thus manufactured have been tried and illustrations given of the success obtained. It is a step in the right direction for the resuscitation of our dye-industry.



“ PĀKA-S'ĀSTRA ” by:-Mrs. Lalitā Gauri Shāmrao, and Mrs. Vimalā Gauri Maganlāl, of Nadiad. Printed at the Union Press, Bombay. Pp. 285. Price Rs. 3-0-0 (1933).

This book is written by two Nāgar ladies and thus a guarantee of the fact that whatever is stated there, comes from the most intelligent quarters and that the writers themselves being so to speak in the line of chefs, the recipes given are the result of their personal experience.

The book is necessarily confined to vegetable preparations but the number and variety given are so large as to bewilder one. Sweets, chutnies, pickles, Sherbats and other toothsome viands have not been neglected. Weights and measures are carefully given and prescribed and hints on cleanliness and its preservation in the kitchen and the materials to be used therein have not been passed over. But for its prohibitive price, we think, the book is likely to prove greatly useful and popular.



“CHĀMAḌĀN PAKAVAVĀ NO UDYOGA” By M. S. Nizāmi. (1937).

The writer is a native of Madras and well-versed in the art and the process of tanning skins and hides. He has given the benefit of his experience in this little book to those who desire to enter the line. He himself manages a tanning factory and hence the facts mentioned are the result of hard experience.



“THE LIBRARY ACTIVITIES OF THE BARODA STATE”, (1927).

This book, the first of its kind, in Gujarāṭi is full of information and readable matter. All sorts of activities of the Public Libraries of the State—which as every one knows are State-aided—are set out here and illustrated by charts, maps and pictures. What the Libraries have done to enliven the dark lives of the villagers can be seen as in a mirror.

It was highly necessary to publish such a book as very few people outside the State know the beneficial work it was doing to educate its own subjects in this commendable way.



“VĀRTĀO NĀN PUSTAKA NO PARICHAYA, PART I.”
By Nājuklāl N. Choksi. Pp. 123. Price As. 0-8-0. (1930).

There are about two thousand or even more novels published in Gujarāṭī on social, historical, detective, religious and humorous subjects. As a branch of this kind of literature short-stories also are abounding in number. The publishers inaugurated a scheme, under which they requested a number of readers to send them their opinions on a large number of the books submitted to them for perusal, as to their fitness for being read by the general public. As a rule, two independent opinions were invited on one book, while for books of well-known authors no opinions were invited.

In this way the publishers have been able to recommend 372 books in this Part; they hope to bring out another Part shortly, as a guide to the reading public the importance of such works cannot be overrated and we welcome this useful departure on the part of the publishers.



“VĀRTĀO NĀN PUSTAKO NO PARICHAYA. PART II”
by Nājuklāl N. Choksi (1932).

The first Part of this very useful publication dealt with 372 novels and this second Part deals with 447 and

the concluding Part would deal with the rest out of the 1200 selected for treatment.

The plan followed is to give the name of the author, the name of the novel, a short summary of its contents, with the year of publication and its price. The reader can thus make his choice. The publication is already being welcomed by Libraries as the books selected are of an unobjectionable type. We appreciate the pace at which this work is going forward.



- (1) " METHOD OF CLASSIFICATION OF BOOKS FOR GUJARĀTĪ LIBRARIES. " by the late C. D. Dalāl. M. A.
 (2) " CLASSIFICATION WITH NAMES OF 8,000 GUJARĀTĪ BOOKS. " (1932).

Both these books are landmarks in the life-history of Libraries in Gujarāt. Libraries were opened and regularised in large numbers in towns and villages belonging to the enlightened ruler of Baroda, on the lines obtaining in America. A special State Department was created and is working for their upkeep, and steps are being devised now and then for still further improving them. Village Libraries, Town Libraries, Central Libraries, Public libraries, Travelling Libraries and H. H.'s own private Library furnish a record of which any State would feel proud.

Both the books under notice show in a marked degree the advance made by the Department. Eight thousand Gujarātī books have been collected and classified according to subject and author. The first book explains the

methods of classification, the second shows how they have been put into practice. A Co-operative Society for helping libraries has undertaken this very costly task and carried it out successfully; in fact no such guide compiled on a scientific and systematized basis existed in our language and Librarians cannot feel sufficiently thankful to the compilers for this great labour of theirs.

Even private readers would be appreciably benefitted in so far as there is no provision in the Province at present corresponding to the "National Home Reading Unions" of England. Our sincere congratulation to the compilers.



SPECIAL ISSUES



SPECIAL ISSUES



• “GOVARDHANA SMĀRAKA AṆKA ” or the Govardhan M. Tripāṭhi In Memorium Issue (illustrated) of the *Samalochaka* (1907).

A substantial volume of nearly 225 pages, this publication is a somewhat unusual event in the history of Gujarati literature. It reminds one of the memorials of Byron, and Wordsworth, the *Byroniana* and the *Wordsworthiana*. It contains papers and articles by various well-known Gujarāti writers, of both sexes, on the life and life-work of the late Mr. Govardhanrām M. Tripāṭhi. The idea of publishing such an issue was first started by a contemporary, the *Vasanta* of Ahmedabad, and was successfully carried out. It comprised a number of thoughtful and informative articles and it was apprehended that there was no room for another collection on the same lines.

But the volume before us has dispersed all such fears, and has conclusively shown what a strong hold the late Mr. Tripāṭhi had on the minds of the Gujarātis. The papers descant at various lengths on the biographical incidents and literary events in the life of the subject of the memoir, and they all furnish interesting if not fascinating reading. At times one fears there is repetition

but that cannot be helped when so many are invited to write on one and the same subject.

This remarkable issue will, it seems to us, till it is supplanted by the promised biography of Tripāthi, stand unrivalled as a mine of information, and collection of criticisms on his work and help to solve many knotty points which students felt while studying him and his books.

The great popularity of Mr. Tripāthi among Gujarātis is evinced by the accompanying picture called "The Setting of the Moon of the Gujarāti Literature." It is described as follows :—

The above picture has been designed to serve as a memorial to the everlasting obligation under which the late Govardhanrām Mādhavram Tripāthi has laid the Gujarāti-speaking community. It is an attempt to depict the chaste and transcendent influence which this great literary orb of Gujarāt had for a long time shed on its world of thought and which influence is still continued to be shed through his writings.

The Ocean in the picture is the ocean of thought which the powerful attraction of this great genius has bestirred and speed on to wash and purify the otherwise untouched shores of Gujarat. On the bosom of this ocean are shown carried in an onward course the published works of the great author, while his unpublished and unfinished works are to be seen lying on the shore awaiting the ocean to extend its arms and take them from the shore supporting herself by the rock.

By her is Gujarat lost in grief and shedding burning tears over her irreparable loss. The spirit of her son, however, while about to disappear, seems to cheer her up by means of the poem which his hero Saraswati-chandra has addressed to Kumuda his intended wife :—

‘Oh, sweet beloved night

Do not grieve thyself by the beloved moon dis-
appearing,—

Take hold of the bright and pleasant rays of the day-
causing sun and convert thyself into a smiling being
in the shape of the glorious day.’

And the curioo wonderingly asks, ‘Where is the sun
whose rays shall thus light the gloom and spread light in
which the departed author has enjoined his beloved
Gujarat to seek support ? ’



“THE JUBILEE MEMORIAL NUMBER OF THE
STREE BODHA.” (1908.)

It is with sincere pleasure that we take note of this volume. It is a landmark in the history of female education in the City of Bombay, and in every way representative of the great and good work done in this respect by Parsis and Hindus alike. It supplies most interesting and instructive reading, as it contains papers from the pen of Englishmen and Indians, in English and Gujarati. Miss Shirin K. N. Kābrāji who raised the journal to the highest pitch of its utility, was the life and soul of the movement and it is no little credit to her to see that she has crowned

it with success, as is evidenced by this number. It is richly illustrated with portraits of those men and women,—Hindus, Parsis and Europeans—who have worked in this noble cause, and is on the whole a volume fit to adorn a Library.

“DĪWĀLĪ ISSUE OF THE GUJARĀTĪ PUNCE.” (Anglo-Gujarati weekly.) (1909).

This enterprising journal has added to its venture by coming out in an illustrated garb in a special number on the Diwali festival day the mechanical execution of the issue is tolerably good, the pictures comprising those of men known in various walks of life, politics, letters, religion, social reform, etc. living and dead. It is further embellished by contributions from several well-known writers and thinkers, and on the whole, we think we must offer our best felicitations to the Editor, who has, unmindful of the expence, led the way in Ahmedabad, in a new line of journalism.



“SHRI JAINA DHARMA PRASĀRAKA SABHĀ SILVER JUBILEE ANKA.” (1909).

From a very small beginning this Sabhā has reached a very useful state, and the volume under notice records the various steps by which it has attained this result. Those who had been watching the State of Kathiawad and Gujarat for the last two deades, cannot but be struck with the awakening which after all has overtaken the Jaina community and the energetic work of the Sabhā is but one of the many manifestations of that movement.

After giving the history of the foundation of the Sabhā, the book embodies a collection of papers contributed by writers of note and others on subjects cognate to the Jaina Literature and Religion, and some of them are most readable and instructive. For instance, we would commend Mr. Ranjitrām Vāvābhāi's paper on the different ways in which Jainas at one time did useful work for science and art. On the whole we must say, we are well pleased with the issue, which contains well-executed photographs of H. H. the Mahārājā of Bhavnagar and his Dewan Saheb.



“SHĪLĀ-PATRA JUBILEE ANKA” Edited by Kamalā-shaukar P. Trivedi, B. A. (1911).

The *Gujarāt Shālā Patra* has been the official organ of the Educational Department for the last fifty years and if one were to judge of its utility and worth from the men who have been at the helm during this long period, there would be only a unanimous chorus of approval for its work. Mahipatrām, Navalrām, Mādhavalāl and lastly the present Editor, have all been distinguished educationists and the history of the periodical introducing the reader to the collection of the various articles published in the following pages, furnishes ample material for congratulation to the Department.

It has furnished a most welcome facility to schoolmasters to come out with their difficulties, their grievances, and their opinions on various Departmental matters. The papers contributed to this volume come

from some well-known educationists and literary men and they furnish ample food for thought, instruction and information. We wish its get up and mechanical execution were better.



(1) PATEL BANDHU, DIWĀLĪ ISSUE (2) THE DIWĀLĪ ISSUE OF THE GUJARĀTĪ (1912).

There is quite a sheaf of Diwālī issues of periodicals-weekly and monthly-coming out every year now, in imitation of the Christmas numbers of English papers. Their number is on the increase, but amongst them all, we have selected the above two as being worth mention, in point of mechanical get up, popular treatment of a diversity of subjects, and their consequent readability.

The first is a sectarian monthly. It represents the agricultural class—the Pāṭidārs of Gujarāt, who by means of their wealth and intelligence are making rapid strides towards advancement all round.

The second is however by far the best production we have seen in Gujarātī till now. It is illustrated with numbers of pictures of great historical interest, of the monuments of old Surat and Ahmedabad and a mere look at them revives the memory of their glorious past. But more noticeable than that is the array of useful subjects—literary and others, treated most informatively by the different writers. The old romances, merging almost into folklore, of Kāṭhīāwād, the home of romance, handled here, only whet the desire of the reader to get more.

Then there is the article on fishes and fishlife illustrated with pictures, whose lucid and popular treatment should act as a magnet to draw out others, to follow in the same vein. The Bengali monthly *Prabāsi*, like so many other English contemporaries is generally always full of such articles popularly treating scientific subjects. Gujarāti literature is sadly lacking in this respect. We wish the void to disappear, now that a beginning has been made.

An otherwise excellent work is marred by a piece of literary unfairness. There is a short story at the end by R. A. Mehtā. It appears to have been clearly lifted from some English book. It is not written originally by the writer, still he has tried to palm it off on his readers as if he were the author of it. This tendency of an absence of uprightness in a rising writer cannot be commended, and the Editor should put it down for the sake of his own good name.



“SATYA” a Monthly Periodical edited by M. T. Dalāl.
(1917)

This new periodical augurs well in every respect for its existence. Unlike many others who venture on this path the Editor has laid by a stock of “matter” enough to last him for two or three years to come, so that single-handed he proposes to go on with his venture at least till that time. He is well-known for his lucid style, cogent reasoning and argumentative writing. What he says he always says in clear cut, unmistakable language, and the fund of information on which he draws is really very big.

The articles in this issue are very valuable and well-thought out, and they range from the serious and sound to the comic and light side of literature. Those on the mistaken idea of the Hindu's frugality and on the real meaning of the traditional *Samudra Manthana* (churning of the ocean) are specially readable. We wish him success, and trust he would be able to keep up the high tone with which he has started.



“HĀJĪ MAHOMED SMĀRAKA GRANTHA” Edited by
Ravishankar M. Rāval. Pp. 526 Price Rs. 6-0-0 (1922).

The Late Hāji Mahomed Allārakhīā Shivji, Khojā Mahomedan, in the very short literary career he was destined to run, had achieved much, and the illustrated monthly he edited called the *Twentieth Century* was an epoch-making event in Gujarati Literature. Just as in the writing of novels, the fashion set by *Sarasvati Chandra* was being imitated for a long time, so in the publication of periodicals Hāji Mahomed has been imitated by his contemporaries and successors. A man of great refinement and taste, the possessor of one of the finest libraries in India of books bearing on Omar Khhayyam, he was by nature adapted for the work he inaugurated.

He knew how to make others write for his periodicals, he knew whom to select for a particular subject, he discovered latent talent. Sweet persuasiveness was a trait of his character, and needless to say, he made a host of friends. His ambition was to produce a *Strand Magazine* in Gujarati, and his inborn aptitude for selecting proper illustrations and going to proper artists for his

work went a long way in the carrying out of his ideal. Every issue of his periodical was always properly, profusely and attractively illustrated, and during its brief existence, what with its numerous skits and what with its historical romances, it was able to penetrate into almost every house in Gujarāt.

The enterprise however did not pay. It died with the death of its Editor, and that for two reasons. Excessive expense, in spite of a high rate of subscription had made it insolvent, and secondly no one else could be found to continue it, possessing Hāji Mahomed's intuitive equipment for the task.

This memorial volume which contains various accounts of Hāji Mahomed's life and activities from the pen of his numerous friends and articles contributed in his memory, is the loving tribute paid to him by a close friend and constant artist, Mr. Rāval. The artistic get up of the book with nearly one hundred and thirty-five illustrations of the very best type and its contents leave nothing to be desired. If the deceased himself had thought of bringing out a memorial volume, he could not have improved upon this. The love, affection and regard in which his friends bore him, have been fully reflected in the feeling mementos furnished by them. The volume, in our opinion, is a unique work and will take a high place in the ranks of such books.



“KĀNTA-SMĀRAKA NIMITTE GADYA PADYA SANGRAHA” Edited by Prof. B. K. Thakore Pp. 434 Price Rs. 4-0-0 (1924).

A Mālā or rosary consists of 108 beads, and the publishers have therefore confined themselves to publish 108 articles a *In Memoriam* the late Kavi Kānta. They consist of short stories, short poems, articles grave and gay, unpublished poems of the poet-Manishankar Ratanji Bhatt—who died under tragic circumstances in a Railway carriage between Rāwalpindi and Lahore in the summer of 1923 while returning from Kashmir) himself, and his letters.

The real credit of the collection belongs to Mr. Thakore's efforts to bring it out within the scheduled time, and in looking into and sifting the mass of materials that poured in quick succession in response to his invitation to writers—male and female, adult, old and new, to contribute their best. The result is a valuable asset to Gujarāti Literature. It reflects as a mirror the present state of Gujarāti literature, as writers of all shades of opinion and degrees of ability of both sexes and various ages figure in it.

It would be invidious to refer particularly to any one article in the collection but we were specially impressed with the contribution of Mrs. Bhānumati Trivedi called "Ātmapathe". To be appreciated it requires to be read. There have been *In Memoriam* volumes published before this; but there are several elements in the present one which make it unique, and that is due to Prof. Thākore's carefulness and original modes of working. We congratulate him and his collaborators.



“THE GUJARĀṬI PUNCH SILVER JUBILEE SPECIAL NUMBER” Pp. 196 Price Rs. 2-0-0 (1926).

The *Gujarāṭi Punch* is a weekly published at Ahmedabad and during the course of the last twenty-five years it has secured for itself a position of importance in the political and social life of Ahmedabad specially and of Gujarāt generally. The special feature of this special number that strikes one is the very comprehensive number particularly, of rising and young writers in the language, and the contributions of those writers.

We welcome this feature, as the older generation of writers, never very large in number, is either passing away or engaged in higher and more serious pursuits, not quite agreeable to the taste of the present generation. The younger ones think that they have properly felt the pulse of the present times, and if so, they require encouragement, which the managers of this special number have extended to them without stint.



“MEMORIAL VOLUME OF THE SILVER JUBILEE OF THE VASANTA” (1928).

The services rendered to the life and literature of Gujarāt by Principal Ānanda Shankar Dhruva of the Benares Central Hindu College and University during the last twenty-five years as the editor of the *Vasanta* are most valuable. As a slight appreciation of those services Gujarāt thought it to be the most suitable way to present him a Memorial Volume containing articles by the best

writers of Gujarāt and contributions from writers outside Gujarāt, bearing on his activities or subjects dear to him.

The result is a substantial volume unique in character, as it contains contributions in several languages. The collection is a very valuable and interesting addition to Gujarāti Literature and bears an unfailing testimony to the popularity of Principal Dhruva. There is such a wide range of subjects presented that it is impossible to do justice to them all in a short notice.



“GAJENDRA MAUKTIKO” Edited by Prof. Ramanlāl K. Yājñik M. A. (1929).

In the death of Prof. Gajendrarāi G. Buch a sad tragedy has happened. He died very young at the age of 24 ; thus a very promising life was cut off. These camoes as our compiler calls them, are various pieces of his literary work, verse, prose, letters and magazine articles written by the deceased during the short span of life vouchsafed to him. They bear in them the proof of deep culture and much thoughtfulness.

Even in their embryonic state, one comes across flashes of genuine wit and wide literary studies. His writings throughout breathe a spirit of love for our literature and our country. We mourn with his friends his untimely death and fully appreciate the great loss our province has sustained thereby. He died poor, and it is our duty to assist his family by purchasing this book in large numbers.



“SHUBHA SA'NGRAHA PART III”. Published by Sastu Sāhitya Prasāraṅga Mandala, Ahmedabad. (1929).

A most interesting collection of 198 useful extracts from periodicals and newspapers relating to all useful subjects. Its variety is its chief recommendation.



VASUNDHARĀ” (Samvat Year 1991) (1935).

This is an annual published by Chaturbhuja Nāgar-das Ācharya of Karachi. It contains contributions from various writers for use of women and children.



“AHMEDABAD MUNICIPALITY CENTENARY MEMORIAL VOLUME” :-By Prāṇalāl Kīrpārām Desāi B. A. (1936).

Everything relating to the past and present Municipal activities of Ahmedabad, the great Capital city of Gujarāt is to be found here. It was a happy idea of that body to have its work thus focussed into one place. It is an inspiring record of work done in spite of great difficulties. The photo-blocks of its show-men and show-places are numerous and occupy nearly one-third of the bulk of the book. The maps are very helpful.



“THE STRIBODHA SPECIAL” :-By Mrs. Maṇiben N. Desāi. (1937).

It is a handsome special number of a Gujarātī monthly *Stribodha* which has rendered during its long career of 82 years yeomen's services to the cause of womanhood. The special feature that attracts our

notice in this publication is that its contributors are all ladies and that it has been edited also by a lady.

The subjects discussed cover a wide range, social, political and literary, and the contributors are some of the most eminent social and political workers of India, amongst them being women of renown like Mrs. Umā Nehru, Hon. Mrs. Vijayalakshmi Pandit, Mrs. Rameshvari Nehru, Dr. Mrs. Muthulakshmi Reddi, Mrs. Dharmashila Lāl, Mrs. Kamalādevi Chattopādhyāya, Mrs. Hansā Mehtā, Mrs. Lilāvati Munshi and others. Their thoughtful articles all invite attention and are worth a perusal. Mrs. Maṇi Desāi in an illuminating article discusses the relationship kept up by Russian women with their family and dispels the false notion that the new order of things in that land without unemployment has shattered the family life and made its women miserable. The number contains some entertaining short-stories too, amongst which "Poor Empress", "Prāyaścitta" and "Parājaya" and "Madagandhā" deserve special attention.



"PROSPECTUS OF THE KALĀ BHAVAN, BARODA"
(1911-12).

His Highness the Mahārāja Gaekwād's solicitude for technical education is too well-known to need any dilation thereon by us. The founder of this highly useful Institution was Prof. T. K. Gajjar of wide fame. It has for the last two decades been pursuing its even course, and turning out a number of passed pupils in the various branches in which tuition is given there. The present Principal is Mr. C. H. Vora who was educated in

England. The book supplies all information, about Entrance Examination, fees, students' quarters, etc.



“VADODARĀ RĀJYA NI SĀHITYA SEVĀ” :-By
Chhaganlāl T. Modi, B. A. (1912).

This little pamphlet which was distributed at the Gujarāṭī Literary Conference held at Baroda during the Easter Recess gives the details of the different ways in which the enlightened Mahārāja Gāekwād of Baroda has been encouraging Vernacular Literature, Gujarāṭī, Marāṭhī, Sanskrit etc. The large sums which he has at various times sanctioned for this purpose together with the results secured by the expenditure, show that His Highness never stints his resources for this purpose. He has just capped his generosity by declaring a grant for this very object of two lacs of Rupees. The list, given at the end of the books published by the help of the State, is instructive in showing that the encouragement given is not restricted to any branch, but is general and comprehensive.



“ DELHI DURBAR ” : by Bhagubhai F. Kārbhāri. Pp. 288 and 62. Price Re. 1-0-0. (1912).

This is a descriptive account of the Coronation Durbar held at Delhi. It contains a short biography of His Imperial Majesty the King Emperor, and otherwise gives a very interesting and readable account of all that happened before, at and after the Durbar.



“SASTU SĀHITYA VARDHAKA KĀRYALAYA NĪ
UTPATTI NE BHAVISHYA” : by Bikshu Akhaṇḍānanda. Pp.
368. Price As. 0-8-0. (1918)

This book embodies the progressive record of the work done by the Society for the encouragement of cheap literature in Gujarāt. It is called the Origin, Present State and Future of the Society. The Society owes its existence and progress to the energy of a single man, Bikshu Akhaṇḍānanda. The volume is not a mere record of figures and financial assistance.

It is an interesting history of a literary institution which has by now become widely known all over Gujarāt and outside, where Gujarātis congregate. It shows the difficulties which the Bikshu had to surmount in the beginning and it sketches a programme of further utility in the future. The foresight and the singleminded devotion of one man has accomplished a most welcome feat and we trust that the work so well begun would continue in the same admirable way.



“REPORT OF THE PROCEEDINGS OF THE SEVENTH
SESSION OF THE GUJARĀTĪ SĀHITYA PARISHAD.” (1925)

We have received with pleasure the very bulky volume consisting of 1066 pages containing the Report of the Proceedings of the VII Sāhitya Parishad held at Bhavnagar during the Easter holidays of 1924. The information given in it is up to date and the Essays read and discussed, on various subjects, as well as the Presidential addresses of the three Presidents of the three main Vibhāgas (Divi-

sions) into which the Parishad was divided, viz., Literature, History and Science, as well as of the subsidiary divisions of Jaina Literature are very interesting, informative and scholarly.

They crystalise the present state of our literature and also serve to mark the progress made by it during the interval between the Sixth and the Seventh Session of the Conference. The Honorary Secretaries, it need not be said, have rendered a thorough and satisfactory account of their charge.



“JYOTI-SANGHA KĀRYA NONDHA.” (1934-35).

It is the record of work done by a band of selfless women in Ahmedabad towards the social uplift of their sisters, who owing to poverty, illiteracy, want of means and opportunities, are unable either to support themselves, or their families. They are taught arts, crafts, household work and when they have progressed sufficiently well are paid for their labour. It is a very useful institution.



“SHIKSHANĀ SANSTHĀO” : by D. B. Shukla. (1936).

We wonder if there was any such guide-book in Gujarati before this Co-Operative Society of Surat undertook to publish it. It is a directory in miniature form of all important Educational Institutions in India and gives all the necessary information up-to-date connected with them. It is sure to prove useful.



“ SANDESH DIRECTORY. ” : by M. S. Desāi. (1936).

This is the first composite “Directory” of its kind, covering both Gujarāt and Kathiāwād. The Editor and Publisher have been at great pains to set out the difficulties that lay in their path, but they have for a pioneer work, successfully overcome them, and produced a book which is sure to prove useful, not only as a Trade Directory but, as an accurate piece of short history of the cities and the towns mentioned thorein. We will not expatiate on its merits at length but simply state that it deserves encouragement at the hands of all interested in trade and business.



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